The Christian Century

PUBLISHED WEEKLY

Rauschenbusch the Prophet
By Winthrop S. Hudson

Agree to Study Union
Southern Presbyterians at Montreat

Doors on Germany
By Amos N. Wilder

Waiting for Peace
An Editorial

JUNE 24, 1953

In This Issue

SOUTHERN PRESBYTERIAN ASSEMBLY

This is the second in the series of reports by the executive editor from the general assemblies of the three Presbyterian bodies—Presbyterian U.S.A., U.S. and United Presbyterian—which are considering a proposed plan for merger. The final report, on the United Presbyterian assembly, will appear next week.

AMOS N. WILDER

is professor of New Testament at Chicago Theological Seminary and a member of the federated theological faculty of the University of Chicago. As his article indicates, Prof. Wilder has recently returned from an exchange professorship at the University of Frankfurt, Germany. Member of a noted literary family, Prof. Wilder is a poet and literary critic as well as a theologian with international standing. Among his books are *Eschatology and Ethics in the Teaching of Jesus, Spiritual Aspects of the New Poetry,* and two volumes of poetry.

WINTHROP S. HUDSON

who is professor of church history at Colgate-Rochester Divinity School, writes on that institution's best known faculty member, Walter Rauschenbusch, whose death occurred 35 years ago this month. Dr. Hudson's article in greatly expanded form will comprise a chapter in his book *The Great Tradition of the American Churches,* which Harper has scheduled for publication in September.

SIDNEY E. MEAD

is professor of church history on the federated theological faculty of the University of Chicago and a member of the faculty of Meadville Theological School. Dr. Mead attended the recent convention of the American Unitarian Association.

WILLIAM H. HUDNUT, JR.,

is minister of the Third Presbyterian Church, Rochester, N. Y., and is now on leave to study at Edinburgh University, Scotland.

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Coming Events

June 22-27. Association of Council Secretaries, Williams Bay, Wis.
June 22-27. International Society of Christian Endeavor 42nd Annual Convention, Denver.
June 22-28. Church of the New Jerusalem (Swedenborgian) 138th Annual General Convention, Cincinnati.
June 22-28. Ecumenical Institute Second Conference on the Church and Family Problems, Celigny, Switzerland.
June 22-28. Emory University Annual Pastors' School, Emory University, Ga.
June 22-July 5. National Council of Churches Division of Foreign Missions Missionary Training Conference, Meadville, Pa.
June 22-Aug. 1. Northwestern University-National Conference of Christians and Jews Workshop in Human Relations, Evanston, Ill.
June 23-26. National Fellowship of Indian Workers Regional Conference, Yankton, S. D.
June 24-26. Lutheran Deaconess Conference in America 31st National Convention, Brush, Colo.
June 24-28. Augustana Lutheran Biennial Youth Convention, Boston.
June 26-28. World Methodist Convocation on Evangelism (250th Anniversary of Birth of John Wesley), Philadelphia.
June 27-July 4. Christian Writers and Editors Conference (N.C. C. Division of Christian Education), Green Lake, Wis.
June 27-July 11. Green Lake Laboratory School, Green Lake, Wis.
June 28-July 3. United Christian Youth Movement Southeastern Training Conference, Gastonia, N. C.
June 28-July 11. American Missionary Association-Fisk University 10th Annual Institute on Race Relations, Nashville, Tenn.
June 28-July 12. Youth for Christ International Convention, Winona Lake, Ind.
June 28-July 23. 11th Annual Yale Summer School of Alcohol Studies, New Haven, Conn.
June 28-Aug. 23. Interdenominational Summer Work Camp for Students, East Harlem Protestant Parish, New York city.
June 29-July 1. 10th Annual Conference on the Small Community, Yellow Springs, Ohio.
June 29-July 5. American Friends Service Committee Institute of International Relations, Whittier, Calif.
June 29-July 17. University of Chicago Federated Theological Faculty Workshop on Group Dynamics in the Life of the Church, Chicago.
June 30-July 2. Rural Pastors' Conference, College Station, Tex.
June 30-July 3. Evangelical and Reformed Church 5th National Conference on Christian Education, Purdue University, Lafayette, Ind.
July 1-8. Westminster Fellowship National Council, Parkville, Mo.
July 2-12. Ecumenical Institute Course on the Ecumenical Movement for Laymen, Bossey, Switzerland.
July 3-11. N.C.C. Division of Home Missions Laboratory School for Migrant Workers, Bridgeton, N. J.
July 4-6. Romanian Orthodox Episcopate of America Church Congress, Warren, Ohio.
July 4-11. American Christian Ashram (N.C.C. Joint Department of Evangelism), Green Lake, Wis.
July 4-9. International Convention of Disciples of Christ, Portland, Ore.
July 5-10. N.C.C. Broadcasting and Film Commission Religious Television Workshop, Ames, Iowa.
July 5-17. Oberlin Graduate School of Theology School for Church Workers, Oberlin, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, JUNE 24, 1953 NUMBER 25

EDITORIAL

DEAN JAMES A. PIKE of New York's Cathedral of St. John the Divine did not preach the baccalaureate sermon at this year's commencement at the University of the South (Sewanee). The reasons were told in an editorial in these columns on March 4.

Sewanee Drops Color Bar

Nevertheless, the cause for which Dean Pike declined the proffered honor triumphed at Sewanee. A special executive session of the trustees, after debating behind closed doors for six hours, voted 78 to 6 to instruct officials of the university's theological seminary to give "sincere and thorough consideration" to all applications for admission "without regard to race." On the very next day the seminary announced that an application for admission to its summer school was receiving such consideration. Coming, as the application did, from the Negro rector of a church in Orangeburg, South Carolina, who holds degrees from Fisk and the General Theological Seminary, there seemed no reason why it should not be approved. Thus the bitter struggle which caused the resignations of all but one member of the theological faculty has ended, and the trustees of this Protestant Episcopal institution have, in the words of Bishop R. Bland Mitchell, its chancellor, "discharged their solemn duty before God." It may seem hard that eight teachers had to sacrifice their positions before the trustees could be moved to reverse the resolution in which, last year, they voted that "the encouragement or the enrollment of Negro students now is inadvisable." But the professors who resigned have the satisfaction of knowing that, by their courageous act, they struck an effective blow for Christian race relations.

De Gasperi Weakened by Italian Elections

AT THE TIME Premier de Gasperi jammed his trick election law through the Italian parliament last January he must have been confident that the election just held would give his Christian Democratic party and its allies the 50.01 per cent of the popular vote which would then make him a present of 380 out of the 590 seats in the Chamber of Deputies. The Christian Century was not so confident. In its February 4 issue it warned that the new law would so infuriate De Gasperi's opponents "that they will fight this campaign with unexampled fury." But De Gasperi's coalition had won 63 per cent of the popular vote in the 1948 election. So the premier, when he rigged his new voting law in violation of democratic principles, probably said to himself, Why worry? In this year's election, however, the very thing happened which we feared. Popular indignation over the new law proved a stimulant just powerful enough to cut the De Gasperi alliance's vote to 49.8 per cent of the 28 million votes cast. There are hints from Rome that enough invalidated ballots may still be counted to give the premier his 50.01 per cent, with control of the lower house. But if any such manipulation should be attempted, that would simply increase Italian popular resistance to De Gasperi and all his policies. As we feared, the most significant aspect of the election—next to De Gasperi's failure to secure his absolute majority—was the growth of the reactionary parties on the right. De Gasperi's coalition of the center lost 68 seats in the Chamber. The Communists and left-wing Socialists gained 35. But the Monarchists gained 26 and the neo-Fascists 23. They will have 69 seats in the new parliament, compared to the 20 they held before. This is the development to watch in Italy. It means not only that the tide is running against De Gasperi, but that it is running against the European policies of the United States—heavy rearmament, a European Defense Force army, and the like—which De Gasperi was held to personify.

East Germany Abandons Attack on Church

ONE MORE startling illustration of Moscow's power to make its satellites jump at the word of command has come from East Germany. There, with almost no warning, the Communist government has dropped its punitive measures against the Protestant churches and their youth organizations and has signed an agreement with Bishop Dibelius, head of the Evangelical Church in Germany, which, if carried out, will leave German Protestantism in the most favorable position it has been in since Hitler took over in 1933. The Christian Century has reported so fully the growth of repressive measures directed against the Protestant churches of East Germany that it is not necessary to repeat that story. The article by Prof. Amos N. Wilder, on page 738 in this issue, gives the picture as it appeared until a few days ago. When, on June 7, Bishop Dibelius defied a Communist veto and inducted the Rev. Friedrich Krahnert, accused of "lacking a loyal attitude toward the state," as superintendent of the Pankow district in East Berlin, it looked as though the final showdown between church and state might be at hand. But the arrival of a new Soviet high commissioner in East Germany changed all that. Commissioner Semyenov, who

took over political direction from the commander of the Russian occupying forces, sent for East Germany's Premier Grotewohl. On June 10 Grotewohl sent for Bishop Dibelius. The bishop came away from that conference with a nine-point agreement which provides, among other things, that there shall be no further action against the Junge Gemeinde and other church groups; jail sentences against upwards of a hundred pastors are to be reviewed and rectified; confiscated church property is to be returned and state subsidies to the churches resumed; the teaching of religion is to be resumed in the schools; young people who have been expelled from schools for membership in the Junge Gemeinde are to be reinstated; no disabilities are to be inflicted on students who retain their church loyalties; the church's right of assembly is to be recognized, and the regulation requiring advance notice of church meetings to the civil authorities is to be reviewed and relaxed. The church, in other words, appears to have won a victory all along the line. This is to be credited, no doubt, to orders sent directly from the new regime in the Kremlin. But Malenkov and his associates were moved to order this strategic reversal in Communist policy by the constancy of the East German Protestant congregations, responding as they did to the magnificently courageous leadership of Bishop Otto Dibelius.

New Disarmament Resolution Presented to Senate

YOU PROBABLY didn't see it in your newspaper, for the press paid little attention, but on June 3 a new disarmament resolution was introduced in the Senate, following the line of advance first marked out by the late Senator Brien McMahon. Thirty-six senators placed their names on this new resolution. Its sponsors were Senator Flanders of Vermont and Senator Sparkman of Alabama, and the 34 co-signers represented an equally nonpartisan sampling of senators. The resolution (S. Con. Res. 32) has been referred to the Senate committee on foreign relations. It is expected that a similar resolution will be presented in the House. After the customary "whereases," the resolution provides for three things: (1) a declaration by Congress that it is "the declared purpose of the United States to obtain, within the United Nations, agreements by all nations for enforceable universal disarmament, down to those arms and forces needed for the maintenance of domestic order, under a continuing system of U.N. inspection, control and international police protection"; (2) continued search by the President for a U.S. disarmament proposal, including the elimination of atomic weapons, along with such suggestions as may be needed for changes in the U.N. Charter to enforce world disarmament; (3) plans by the President for transfer of the human and material resources now going into armaments into "constructive ends at home and abroad." If such a resolution is adopted by Congress, its sponsors believe, it will register powerfully in other countries, and should lift the U.N. disarmament commission out of the doldrums. The important thing, now that the resolution has been presented, is to have it considered by the Senate committee —a necessary preliminary to its emergence on the floor of the Senate. Were your senators among its sponsors? If they were, ask them to press for a committee hearing. If they were not, point out to them the opportunity they missed and ask them now to push for a hearing. And ask Senator Alexander Wiley, chairman of the foreign relations committee, to schedule hearings. Only direct pressure of this sort will rescue the resolution from a committee pigeonhole.

Why Not Offer Help to Destitute Chinese?

MANY AMERICANS seem capable of running high blood pressure at the mere suggestion that, after the fighting ends in Korea, Communist China be admitted to the United Nations. But is there nothing this country can do to show the people of Red China its good will and interest in their welfare? Specifically, why should not the United States offer some of its food surpluses to relieve the famine now spreading over the China mainland? President Eisenhower has asked Congress to authorize a gift of up to a million tons of wheat to Pakistan. That's fine. Why not make available a similar gift to China? The "directive for production of more grain and strengthening of famine relief work" which Premier Chou En-lai issued in May proved that the Chinese famine is no figment of the imagination of Hongkong correspondents. Chou states that the wheat crop has been almost totally ruined by cold and late frosts, insect pests and hailstorms, and most of the rice-producing provinces are being swept by the worst floods in years. The fact that Chou's directive provides that most of the Communist policies for landholding and land use may be suspended until the emergency has been "conquered," shows how serious that emergency must be. Since food surpluses are a headache to the Eisenhower administration—especially the rapidly growing wheat surplus—why not offer wheat to hungry China, either on very easy loan terms or as a gift? Communist China might not accept such an offer. Mao Tze-tung and his colleagues might construe it as too great a reflection on their ability to provide for their country's needs. The guilt for starving their own people would then be on their heads. They might think twice before putting themselves in that position. So why not make the offer in a sincere effort to save lives? It would make news around the world and might help many who now see this as a country with surplus food running out its ears, think in more friendly fashion of the United States.

The Morris Case—Another Sign of McCarran Jitters

SOMEWHERE in the United States Stuart Denton Morris is speaking today under the auspices of the American Friends Service Committee. But the Quakers were able to get their guest speaker into this country only after he had been held at Ellis Island for almost two weeks and after employing legal aid and bringing all sorts of pressure to bear on influential members of Congress and departmental officials in Washington. The trouble, it needs hardly be said, was the McCarran immigration law. Mr. Morris, a former canon of the Church of England, and the Friends thought that when the American consulate

in London granted him a visa to visit this country his path had been cleared. But when he reached Idlewild airport in New York, an immigration inspector, fearing, since the terms of the law are so loose, that he might get in trouble for admitting an avowed pacifist, refused him entry. If Mr. Morris had not had influential Quaker friends, by this time he would be back in England, and the precedent would have been set that pacifists cannot enter the United States, even as summer visitors. The Morris incident, though it turned out all right, served to make plain two things. First, it showed what ridiculous results can follow from strict enforcement of the McCarran law, especially when the state department and the immigration service don't agree on what the law means, and the latter holds a final veto power over the decisions of the former. Surely it should be possible for these two branches of the government to get together on an agreed interpretation of the law's provisions. If it isn't, then the law certainly needs amendment, if only for purposes of clarification. Second, the action of the immigration inspector showed how fearful government officers have become lest they expose themselves to attack from elements, in Congress and out, that support the McCarran-McCarthy line. On both counts, this Morris incident should provide another warning to the World Council of Churches of the trouble which may be in store next summer when delegates from iron curtain countries seek to attend the Evanston Assembly.

Using Committee Probe Method as a Smear

HAVING just passed through our exchange with a potential subscriber over editorial loyalty oaths, we can appreciate the feelings of our friends on the staff of the *Commonweal* over the way in which their paper was dragged into hearings before Senator Jenner's internal security subcommittee. There was not the slightest reason to suspect this liberal and well edited Catholic weekly of smuggling communist teaching into its pages, but the Jenner committee's counsel nevertheless managed to manipulate the investigation in such a way as to scatter precisely that smear broadcast. This is the way the smear was worked: The committee had on its griddle a reluctant witness, one Thomas Davin, charged with having headed a Communist party drive to infiltrate the Roman Catholic Church in this country. (What an assignment!) Mr. Davin testified at a closed session; then was put on the stand at an open session. He followed the familiar pattern of standing on his rights under the 5th Amendment and refusing to answer questions. So the committee's counsel asked, "Have you ever sought to influence the policy of the *Commonweal* magazine?" And when he got no reply, he followed by asking when the witness had last visited the offices of the *Commonweal*. The fact that the witness did not answer, and that the committee knew after the closed session he would give no answer, made it easy for its counsel by means of such questions to spread the suspicion that there was some sort of connection between this alleged Communist agent and the Catholic weekly. Edward S. Skillin, editor of the *Commonweal*, could later state that he was "the only one of the five present editors who has ever heard of Mr. Davin," and that the last time Davin had been in the paper's office was 15 years before, when he came to see a former assistant editor who had been a college classmate. (The *Commonweal* has never published a line of Mr. Davin's writing.) But by that time the smear had done its dirty work, for the truth never quite catches up with the innuendo.

Discovery in a Desk Drawer

THE EDITOR (with the help of a miracle-working secretary) manages to keep the top of his desk relatively clear. But the drawers are something else again. Every once in a while, accordingly, drawer-cleaning becomes imperative. One of those days arrived last week. Among the treasures brought to light was a three-page letter, dated February 2, 1942. Here are bits of it:

> You cannot know how much The Christian Century means to me. I have been reading with great interest and rereading the series of editorials about war, and I wish I had written it. I can never get any enthusiasm for war. I have felt, as you know, for two or three years that it was inevitable. But also I felt that there were two ways to keep out of it, and I tried my way and it failed. I suppose the other way would have failed, too. With England down, as she would be without our help, the war would have come another way. But it would be the same old war, the same old tragedy, the same old futility.

Then follows:

> What I need just now—and if you have got any around the office, please send it—is a big shot of faith—faith in man, faith in the spiritual gravity of the universe which will draw us to the truth that there is a spiritual conservation of energy under which wise kindness is never lost, either in men or in nations. I keep saying it, but when I look at a congressman or a sheriff or a senator or a governor and notice how keenly their minds are attuned to the voice of the ignorant and the selfish, I am scared —just plain, plumb scared.

And at the end:

> I suppose it all boils down to this: That I will have my 74th birthday pretty soon and before I know it, it will be all over and I won't have to worry so much. In the meantime, I do get a shot of faith and hope and courage every week out of The Christian Century. I read it from "kiver to kiver" and enjoy the reports from over the world that I get nowhere else. If I were rich, I would buy a thousand copies a year and send them where they would do the most good.

The letter, on the stationery of the *Emporia Gazette*, was signed, "W. A. White." Mr. White died less than two years later.

Russia Abandons Stalin Cult

EVER SINCE the Malenkov-Beria-Molotov triumvirate took over in the Soviet Union there have been indications that the semi-deification of Stalin, which was carried to such absurd lengths during the dictator's life, was being frowned on. With the appearance of the June issue of *Kommunist*, the ideological magazine of the central committee of the Russian Communist party, abandonment of the Stalin myth became explicit. In an editorial the magazine attacked the "cult of heroes," and rebuked those who, as a Moscow dispatch to the *New York Times*

put it, "attribute to a particular individual all great achievements of a given historical period." Here is one of the clearest indications so far that important changes are taking place inside Russia.

Waiting for Peace

BY THIS TIME the American people had hoped that an armistice would be declared in Korea. So, we believe, did most other peoples. But the negotiations at Panmunjom are dragging along, even though all substantive issues are reported settled. Two of the five nations nominated for the task of handling prisoners who refuse to be repatriated dallied over finally undertaking to serve in that capacity. The truce teams are reported to be still at work determining where the line between north and south will be run when the cease-fire goes into effect. Heavy fighting continues. At the moment of writing it looks as though the truce agreement for which the world is so anxiously waiting may not be signed by the date on this paper, which will be the eve of the third anniversary of the Communist invasion of South Korea.

I

Possibly the negotiators at Panmunjom are stalling in order to give Washington and the U.N. time to deal with Syngman Rhee. The aged president of the Republic of Korea is still adamant in declaring that he will not sign this truce. His legislative assembly is still exhorting him not to give in to the pressure to do so to which he is being subjected. Crowds still parade the streets of Seoul and Pusan demonstrating against the truce terms. How far, in the clutch, President Rhee could prevail on the army to carry out his threats of a singlehanded invasion of the north, is unknown. Rhee's act in ousting his chief of staff indicates that he may be having difficulty. It seems doubtful that the better-trained South Korean generals would throw away their lives, and the lives of their troops, in such a mad, hopeless enterprise. But Washington is now acutely aware that the South Korean president is, in his own obdurate person, a formidable problem. And at the moment Washington is acting as though it doesn't know what to do about him.

In his reply to President Eisenhower's letter, reported on page 707 last week, Dr. Rhee called his rejection of the truce "unavoidable because a truce on present terms simply means death to us." This is the exaggerated language of a man under terrible stress. So likewise was the charge made on the same day by Yu Chan Yang, South Korean ambassador, that the U.N. is trying to induce the United States to cut off food as well as military supplies to South Korea as a means of forcing President Rhee to accept the truce. Food is not going to be cut off from the South Koreans, no matter what happens. And the Republic of Korea is not going to perish. In fact, under the truce terms it will be larger than it was before the Communist attack and it has been promised by President Eisenhower a U.S. military guarantee such as it never had before.

Saying this is not to deny that President Rhee reflects the desires of virtually all Koreans when he declares that Korea should be unified. Ideally, the Korean peninsula should be one country, just as Germany should. As long as it is divided, that division will be a potential source of international trouble, just as it is in Germany. President Rhee believes that now is a favorable time to unify the country by military occupation of the north. There probably are not more than 2.5 million civilians left in the north; there are at least 5 million refugees from the north in the south who, Dr. Rhee believes, would join with the 20 million in the Republic of Korea to overrun the north. It is for the chance to strike this blow for Korean unity that Syngman Rhee is blocking the truce.

It should be noted, however, that President Rhee's plan to "unify" his country is predicated on two acts by the United States. These constituted the third and fourth points in the alternative truce proposals which the South Korean president presented to President Eisenhower. The third was that the truce should provide for an immediate withdrawal from Korea of all foreign troops. This meant that the Chinese army must go back across the Yalu. And the fourth demanded that the United States should agree not to object to any measures which the R.O.K. army then took to occupy the north. The Alsop brothers quote a Washington policy-maker as saying: "What the old man [Rhee] really wants is a green light to attack north, plus a promise to bail him out again if he gets into trouble."

Much is being said these days about Syngman Rhee's patriotism. The course he has been following while he has tried to wreck the truce may be patriotism, but it is also irrational. There is probably no hope that Dr. Rhee can be made to see this. He is a very determined and bullheaded person who never at any time in his long life has shown any readiness to listen to others. And Rhee's irrationality, to an alarming degree, sets the standard of logic for the whole Korean nation. The chief hope that some degree of reason may prevail is found in the army, which should perceive the irrationality of the Rhee demand for a campaign against the north when it hears such men as Senator Knowland and Senator Taft pronounce it foolish.

II

This is not to claim that the prospective truce offers a wholly satisfactory solution of the Korean war issue. There is no ideal, and quite possibly no final, solution now within reach. What has to be expected is a military stalemate, followed by political negotiations which could grind on fruitlessly for years. (That latter prospect could be changed overnight, however, if Communist high strategy in Moscow or Peking decided to change it.) When the political negotiations start it will become apparent that there are difficult problems on this side as well as on the other. For instance, what kind of government will Rhee offer to a Korea at peace? Or if the U.S.A. offers a military guarantee to the Republic of Korea, how is it to object to a Chinese military guarantee to the northern People's Republic? And under what political conditions can the U.N. (and the U.S.A.) undertake the enormous task of rehabilitation? Many other questions of equal difficulty could be cited.

The one fact of surpassing importance is that the truce

which has been negotiated will stop the fighting, and it should keep it stopped for a long period. What is most needed now, today, immediately, is to get the fighting stopped. The Communist aggression has not succeeded. The Red armies are north of where they started from three years ago. The slaughter, of civilians as well as of soldiers, can be stopped. When it has been, there will come a chance for constructive statesmanship. Is all that to be thrown away in order to give Syngman Rhee a free hand to launch a new invasion?

We are willing to agree that President Rhee is a gallant, if cantankerous, figure. We do not wonder that he desires to have his government rule all Korea. But we are by no means sure that if he were the ruler of all Korea that would mean the establishment of genuine democracy, an end to internal disorder and a lasting peace. The President of the United States has already, in his letter to President Rhee, accepted two of his four demands—the demands for a mutual defense pact and for military and financial help on a large scale. But there is nothing in Dr. Rhee's demands which President Eisenhower has not accepted that is worth the life of another U.N. soldier—including the soldiers in the Republic of Korea army—or the life of another Korean civilian. The intractability of this one aged man, however gallant he may seem, must not be permitted to prolong this war. The interests of world peace, the claims of humanity, alike require that the truce which has been negotiated at Panmunjom shall be signed.

Agree to Study Union

[EDITORIAL CORRESPONDENCE]

Montreat, N. C., June 9.

IN ITS MOST fateful decision, the 93rd General Assembly of the Presbyterian Church, U.S., approved for study the plan of union which its representatives, with those of the U.S.A. and United Presbyterian churches, have worked out. In addition it reopened for public trial the famous case concerning Charles M. Jones and his Chapel Hill Presbyterian Church. The assembly also sent to its presbyteries for action a more liberal revision of its church law on divorce and remarriage. It celebrated the raising of a considerable sum of money for aid to a college for Negro Presbyterians and for assistance to Negro congregations which are building churches. It strengthened its outreach through radio, journalism and foreign missions. If the church had had to pay its commissioners for the overtime they worked during this assembly, it would have understood why most commissioners are satisfied if the honor of being elected to General Assembly comes only once in a lifetime.

The action taken here concerning Presbyterian union is the first of the series of steps which was agreed to by representatives of the three denominations. Accordingly the U.S.A. General Assembly at Minneapolis approved the plan to study the plan for a year. The United Presbyterian assembly is expected to do so without argument in its session at Carlisle, Pennsylvania. The only serious doubt was whether this Southern Presbyterian church would take the first low hurdle. Now that it has done so, the next test will come at the 1954 General Assembly, which will be asked to send the plan down to the presbyteries for their approval. If two-thirds of the presbyteries in the U.S.A. and U.P. churches approve, in each case by simple majorities within the presbyteries, and if three-fourths of the 84 U.S. presbyteries approve, then the 1955 general assemblies will take the final vote on adoption, which could take place in 1956 at the earliest. The highest obstacle the proposal has to jump is getting approval from enough presbyteries of the southern church.

I

From the election of the moderator at the beginning of this meeting to the final moment of the assembly this afternoon, the union proposal roused the keenest interest. Opponents of union had once secured a five-year postponement, but with stalling no longer possible, they came to this assembly for the first time with an avowed opponent of merger as a candidate for the moderatorship. Their candidate, L. Nelson Bell, M.D., was once a missionary, is an active churchman and is the father-in-law of Evangelist Billy Graham. Advocates of union put forward as their candidate widely known Frank W. Price, former adviser to Chiang Kai-shek, who was the last Southern Presbyterian missionary to leave China. Dr. Price's father, also a missionary, was once moderator. The vote was Price 262, Bell 165. This was understood to mean that union had a 63 per cent majority as the assembly opened.

The second round of the merger battle was fought over the question of church property. Who controls the property of a congregation? In this denomination, it is the congregation. But what happens when the congregation splits, each faction claiming to be the true church? This is important now that some opponents of union threaten to form a "continuing church" if merger is voted. It is said the "Association for the Preservation and Continuation of the Southern Presbyterian Church" holds annual meetings and is systematically preparing for *der Tag*. An opinion on the property question was brought to the assembly by the committee to which it had been referred. James A. Millard, Jr., the chairman, reported that the majority recommended to the General Assembly that it issue a "declaratory statement" holding that the "beneficial ownership" of the property rests with the congregation.

Can the congregation do anything with the property it sees fit to do? Yes, said the majority statement, providing that "nothing in the manner of tenure of such property or the use thereof shall be in violation of the obligation of such congregation to the body of the Presbyterian Church in the United States as established by the constitution of such church." To make assurance doubly sure it defined the congregation as "that body of persons recognized as members of that particular church by the respective courts of the church."

The minority report, which was submitted by A. Cullen Windham and Henry E. Davis, insisted that congregations hold property absolutely, and not "beneficially" or at the pleasure of the denomination. Mr. Davis, a colorful old-school-type attorney, who informed the assembly that he had appeared before the U. S. Supreme Court 14 times, declared: "There is not a single decision that has ever been

made by an American court which supports the majority report." The minority report contended that property is controlled by civil law and that "ecclesiastical tribunals have no authority, as recognized by law, to entertain any civil question, or in any manner effect a disposition of property by the decisions of their judicatories."

This argument was deflated by George H. Wright, another attorney, who said that while a decision in a civil court is supreme on a matter of title, if the congregation splits it is the ecclesiastical body that determines which of the parties is true to the church. He said the courts recognize this authority in making property decisions. In the second test of strength, the minority report was defeated 224 to 120, which gave the pro-mergerites 68 per cent. The majority report was then voted without a division of the house.

II

The expectation had been general that all this was only an exciting preliminary to the main contest, which would come over the report of the standing committee on interchurch relations. But yesterday the rumor got out that the standing committee had reached complete agreement and had wound up its deliberations in a prolonged prayer meeting, with the commissioners on their knees. Then this morning the committee again disappeared. This started a wave of speculation as to whether somebody had suffered a change of heart. When the committee brought in its report as the last major item on the agenda, nearly all of the 450 commissioners were in their seats, although the time for adjournment had passed. R. McFerran Crowe, chairman of the committee, asked that his entire committee take places on the platform and that two be given the floor to make statements.

First to speak was Nelson Bell, who declared he had said to himself when the committee convened: "If ever there was a meeting of ecclesiastical Hatfields and McCoys, this is it! Most of us went into this committee mentally armed with sawed-off shotguns and brass knuckles, but at the end of eleven and a half hours, we had a prayer meeting with every one of the 39 members on his knees for 25 minutes. This report does not meet all the wishes of anybody, but we believe it is the will of God that the churches study this plan of union, with an open mind to seek his guidance." James R. Bullock, a pro-unionist, also testified to "the tremendous spiritual experience of serving on this committee" and said he had "never felt more deeply the working of the Holy Spirit." The committee's disappearance this morning was explained. It was having another meeting for prayer!

Chairman Crowe read the report of his committee, and said its action on cooperation and union had been unanimous. It recommends that the plan of union be transmitted to the presbyteries for study, that amendments may be offered before November 1 next. The amendments will be finally acted on by the representatives of the three merging churches and the plan, as finally revised, published. The 1954 General Assembly will decide whether to send it down to the presbyteries again, this time for action. Dr. Crowe's committee hoped that discussion will be completely free and that the church papers as well as individuals will "keep their statements in accordance with the facts involved and in the light of Christian love and mutual forbearance." It felt that the plan was deficient in that it did not spell out how to merge the boards and agencies of the three denominations, but asked that this concern be not interpreted as opposition to merger. The plan leaves merger of boards to a commission of 50, on which the U.S. church has 15, the U.P. 10 and the U.S.A. 25, with a three-fourths majority being required for action.

T. K. Young, chairman of the permanent committee on cooperation and union, was then introduced. He reminded the commissioners that it was the southern church which in 1937 started the merger discussions that have now resulted in the plan of union. He said he and others who had worked with him in the last 15 years were astonished that 90 years of separation had not produced more divergences. The current plan is the fourth draft, three having been completed before the proposal was broadened in 1951 to include the United Presbyterian Church. Dr. Young called the roll of the eminent men, living and dead, who labored to unite the churches, and urged study of the plan their labors had produced. When he finished he was deeply moved, and so were all the commissioners.

Former Moderator King of Houston, a pro-unionist, moved approval of the entire report and Professor Robinson of Columbia Theological Seminary, an anti-unionist, seconded. Chairman Crowe of the committee on interchurch relations said: "We have discovered in this committee that we can entrust our church to the Lord." Then the vote was taken and the entire report was approved *unanimously*. The meeting ended with fervid singing of the Doxology. Tonight on the train a lay commissioner who was heading for Texas said: "I have attended church courts all my life, and never had an experience like this today."

III

The action of Orange presbytery of the synod of North Carolina in dissolving the pastoral relationship between Charles M. Jones and the Chapel Hill Presbyterian Church was referred to a special judicial commission. The commission's powers were limited to a decision on the differences between synod and presbytery. It could not discuss the case on its merits. It ruled by a vote of 16 to 15 that the presbytery was right in its contention that it had the power to dissolve pastoral relationships where "the interest of religion imperatively demands it." Thirteen members of the 31-man judicial commission protested this action of the majority and filed a minority report, saying that the majority "seems to condone what has largely been interpreted, within and without the church, as 'star chamber' proceedings."

However, the judicial commission by a vote of 25 to 6 overruled the presbytery and sustained the synod by ordering that the presbytery give Dr. Jones and the Chapel Hill church the right to a formal trial if one is desired. This will bring accusers and accusations into the open and give the defendants an opportunity to defend themselves. E. T. Thompson of Union Theological Seminary, Richmond, chairman of the judicial commission and one of the most influential men in the church, told the press that Dr. Jones' status as a minister has not been impaired by anything that has happened so far. Dr. Thompson was one

of the signers of the minority report. He said that if a trial results in clearing the clergyman, the way will be opened to his reinstatement as pastor at Chapel Hill. Another appeal by either side is possible, so the 1954 General Assembly may also have to vote on it.

The discussion concerning the action on divorce and remarriage hinged on whether the assembly took a legalistic view of certain passages of Scripture, including Matthew 5:32, Matthew 19:9, I Corinthians 7:15. There was no lack of commissioners who were prepared to defend a legalistic view. Soon the air was full of proof texts. The point was made that Jesus was no legalist and that Presbyterians who insist on following Mark 10:7 to the letter usually choose to take a liberal view of the command to turn the other cheek. Then the contradictions between proof texts were pointed out and attorneys argued that under present circumstances it is impossible for ministers to carry out literally the commands of the *Book of Church Order*. The discussion was too long to report here, but the final action when completed, it was pointed out, upholds the sacredness of monogamous marriage, sustains the Christian principle of forgiveness, accords with actions of the U.S.A. and Episcopal churches, and is in accordance with the conscience of the majority of Presbyterian ministers.

IV

The discussion bogged down when a retired minister, who was very verbose and very deaf, staged something like a filibuster in defense of a long motion which he sought to present as a substitute for the recommendation of the Council on Christian Human Relations. He was finally dislodged when he used the word "nigger" in a story. A Negro commissioner protested and when the minister missed the point because he was very deaf a white commissioner proposed he be barred from the floor for his refusal to apologize. He finally apologized, but about the wrong thing.

When the assembly adopted a generalized statement about right race relations, a young ministerial commissioner from Texas proposed that (1) the assembly order college boards of trustees to admit students without discrimination as to color; (2) presbyteries and (3) congregations admit Negroes to membership. He sustained his motion by arguments from Scripture, from politics and from contemporary developments in the south and said he was ashamed that eleven o'clock on Sunday morning is the most segregated hour in the American week. His motion was referred to a committee for report next year.

Some years ago it was reported in The Christian Century that Negro commissioners to the assembly were housed in a shack on the assembly grounds, whose facilities rank among the most complete of any similar establishment anywhere. At this assembly Negro commissioners were housed in Fellowship Hall, which is the second-best place available. Two Negro commissioners were assigned, probably by mistake, to Assembly Inn, the most ornate hotel. On their arrival to claim their rooms, they were taken to Fellowship Hall. There was no segregation in the cafeteria there or in the assembly itself, and Negro commissioners were treated with affectionate courtesy.

Moderator Frank Price invited the Negro commissioners, the presidents of colleges and seminaries and the directors of Negro work in the denomination to a luncheon early in the assembly. He said he intended to use the opportunities which will come to him as moderator for the improvement of relations between the races, since our right to conduct missionary work anywhere in the world is being challenged because of the spiritual lag of American Christianity at this point. This assembly celebrated the raising of $1,750,000 for its "Negro work." The money will go principally to Stillman College and to helping build churches for Negro congregations. H.E.F.

'I've Got a Little List'

EDITOR THE CHRISTIAN CENTURY:

SIR: The pastor of St. John's-by-the-Gas-Station looked unusually perturbed as he stopped in at the drugstore last Monday on his way to the preachers' meeting. "No," he answered, "it is not the preachers' meeting that gets me down. I can take quite a load of gossip without taking the count. It's my mail. I've just had another letter from a church looking for a pastor and asking me to suggest one. That makes three in two weeks. They tell me that they already have a list as long as your arm. They all seem to follow the same cockeyed technique.

"The first thing they do is to concoct a list of 102 names. Compared to pulpit committees these days, Diogenes was a piker. He looked for one man at a time. Their model is Ko-Ko in *The Mikado,* who had 'a little list.' They have a big list and spend a year enlarging it. They consult a directory of names of ministers getting over $3,000 a year. Then they scour the map. Meanwhile the church goes to pot, like sheep not having a shepherd. The impression they give is that the Lord never made a man good enough to be the pastor of the Croesus Memorial Church.

"Don't they ever read the Bible? There is a beautiful little story in the first chapter of Acts about how a man was picked out for an important post, to succeed Judas. Those lads knew how to do it. They 'put forward two' good men, Joseph and Matthias. They chose one and went to work, just like that. If the modern practice had been followed in those days, they would have made a list of 68 candidates. And a thoroughgoing investigation would have followed. How does his toga hang on him? Does he have a D.O. from the Sanhedrin? How will he get on with the Antioch Chamber of Commerce? Is his wife both a glamor girl and a ferocious church worker? Then, when they had shortened the list down to nine, someone would have burst in, 'You ought to see this man Andreas up in Bithynia. He's a wow!' At that rate—which is the rate in too many churches—the apostolic church would not have got started for twenty years."

He snorted and went out.

Of course there is the other extreme, in the tightly supervised churches, where a minister is handed down from the top authority with the scriptural injunction, "Eat what is set before you and ask no questions."

Editors know everything. Can't you find a golden mean between these two ungolden extremes?

Yours,

SIMEON STYLITES.

Opening and Closing Doors in Germany

By Amos N. Wilder

TWO SEMESTERS of teaching in a German university provide the basis for the following observations, which bear first upon the life of the German student today, and second upon the East-West struggle as viewed from Berlin, especially as it affects the Christians involved.

I

German university students today invoke incessantly such terms as democracy, freedom, community and "meeting." Cynical observers may put this down to fashion. Fifteen years ago the fashion was Hitlerism; today it is democracy! But this is not the whole story. In the thirties there were student martyrs; today there are plenty of students who are resolute builders of a new Germany. Perhaps the best advocates of personal values are those who have passed through authoritarian infatuations and learned the cost to themselves and others. A Swiss lecturer recently addressing a large audience in a West German university closed with these words: "It was through Germany that these calamities came upon us all; from Germany will come the lead to surmount them."

Not long ago Professor Perry Miller of Harvard reported pungently upon his experience of teaching in a European university. He dwelt on the rigidity of the lecture system, the gulf between professor and student, the narrowness of specialization. It was a dangerous shock to a Dutch student, he reported, to be invited to lunch with him. We have made similar observations. But the students are protesting vigorously about these feudal survivals in education and since 1946 there has been a wide movement of self-criticism on the part of the universities themselves. And it should be recognized that the personal relations in many a German graduate seminar (analogous to our department) have long been human and delightful.

The chief problem of the American university for the Christian is the neutrality of teaching (for which we are indebted to Germany) and that kind of scientific humanism which breaks down the earlier Christian presuppositions of much of our higher education. In Germany, paradoxically, the chief hazard for the Christian seems today to be rather an idealistic humanism from the 19th century which, as has been shown, cannot stand up against such movements as nihilism and nazism. The Christian in the university in Germany has to fight on several fronts. Fortunately the Lutheran intellectual is today taking an interest in the problem of the university. The newly emphasized Christian doctrine of man is not compatible with classical and romantic conceptions, much as these last are admired in Continental humanism.

Soon after the recent war Robert Hutchins, then chancellor of the University of Chicago, initiated an exchange of professors between this institution and the University of Frankfurt. It was important at that time to draw the German universities out of their isolation, and there were those who felt that the first official approaches of our military government to German "re-education" were not always felicitous. The Chicago-Frankfurt exchange has been based on the idea that the wiser German educators and scholars know their own problems best and that we can best help by give and take. When contributions from the outside are made available they must be mediated through a full acquaintance with German educational history and German cultural traditions.

One aspect of this university exchange today is an interfaculty colloquium attended also by mature students, the subject of which has been the reform of higher education in both countries. The needs are everywhere much the same: a better preparation of youth for citizenship; integration of curriculums and of learning; criticism of modern sophistries; and the building of community on the campus. The German pattern runs to premature and exclusive specialization after the *Gymnasium*. Recently a number of German universities have introduced various forms of broadened and deepened study, usually called "Studium Generale," which promise a more rounded development of the individual. Of particular interest is the tentative adoption of ideas from the Anglo-Saxon "college" plan. In February 1953 the University of Frankfurt dedicated its new student house (built in part with funds secured by the McCloys), which will serve as center for all sorts of social and educational activities pointed toward deepening the university experience. The new American high commissioner, Mr. Conant, arrived in Germany just in time to share in the exercises, along with the president of the West German republic. The house has dormitory space, especially for foreign students, and a chapel available for both Catholic and Protestant chaplains, who have offices in the building.

Many students now in the midst of their studies went through the period of youth control by nazi bosses, but it is now perfectly clear that many of them did not swallow all they were told. The same is fortunately true of many of the East German youth now being indoctrinated in the Soviet-controlled schools where they live. Many of today's students in the West also served in the war. For this and other reasons their elementary and secondary education was badly broken up, and they show the results. They are now all the more eager in their study. Most of them have to work their way in large part, and they all have to think more urgently in terms of getting a job than is good for their best ripening. Their housing problems are acute. The teaching staffs are made up largely of men near or past the point of retirement or of very young men.

With all the difficulties, however, it is a delight to teach German students today. They are eager, responsive,

friendly. They are doing fine things on their own with their student-aid activities, choral and orchestral societies, newspapers, radio and glider clubs, foreign student hospitality, relief work, and political and religious interests. There is indeed considerable uneasiness with regard to the re-emergence of the old-style student corporations with their tendencies to reaction and caste-ideas. Their older dueling practices are forbidden on university property, though the legality of dueling is at the moment unsettled. In any case the majority of the students demand a new type of club or association, one of democratic character, freed from pressures of conservative alumni. The analogy of the American fraternity today is obvious.

II

No one gets a proper idea of Germany today who does not stand on the line that separates the East and West sectors of Berlin and who does not cross the line between the German Federal Republic and the Communist-dominated People's Republic, or East zone. Germany is today leading an impossible life, a strangled existence, like that of Israel during the captivity. When will the Cyrus arrive who by peaceful means will open the way to the reintegration of this people? Meanwhile the pressure of the Communists upon every aspect of the life of the East zone grows. Until lately the Soviets hoped that western Germany might be weaned away from European and American policy. But in view of recent developments and the likelihood of West German remilitarization they have decided that the next-best goal is to separate off East Germany, to make it into another puppet state like Poland, and to persuade all Germans that their country can never be reunited so long as present Western policies continue.

This means a more vigorous enforcement of Communist rule in the East zone. The more than 1,000 refugees entering West Berlin every day at present are largely peasants and factory employees. Both groups have to leave everything behind to come across the line. Even a suitcase is enough to give them away. The East zone government appears to have a double attitude with regard to the refugees. It winks at the exodus of many just now, apparently willing to add to the burden of West Berlin and of the Federal Republic. On the other hand it harasses the emigration, evidently desiring to punish those who have been disaffected.

The peasants or *Bauern* are not serfs or sharecroppers but small property-holders whose existence is being made intolerable by increasing exactions. Because of the rural labor shortage these farmers are being literally worked to death, and the factory workers are subject to speedup requirements of an analogous kind. Thought-policing of these groups sooner or later involves the best of them in acute danger and they have to flee. West Berlin has a difficult problem in screening the multitudes that come in. Status and subsidy can be given only to those who can justify their flight. There are both spies and criminals among the "refugees." Many who cannot after several hearings prove that their departure from the East was imperative remain relatively derelict in West Berlin and get no chance to be flown to West Germany with the rest.

We visited a camp where 1,600 refugees were being housed for a period of several weeks pending examination. This was only one of 80 such camps in West Berlin, larger or smaller. Hundreds of the men sleep on straw mattresses on the cement floors of an old factory. The women have double-decker beds. There are special quarters for illness and pregnancy. We saw volunteer workers trying to keep 80 or more tots happy in a small room with little equipment, there being no outdoor grounds in this case where the children could play. The chaplain called our attention to various cases of families whose head had been shot during the flight, or that had twice been forced to abandon all they possessed during the convulsions of the last fifteen years. After the refugee's first chaotic days in a camp like this, conditions improve. Contagious cases are removed. The food becomes satisfactory. But many of the refugees exhibit exhaustion, shock and apathy, and their future is dark. We see here the evidences of an abysmal breakdown in human social order in eastern Europe, occasioned by the march of the armies since 1939, forced expulsions, pogroms, massacres and totalitarian coercions.

III

Christians in West Berlin today live like men in a lighthouse looking out to sea or soldiers in an observation post at the front. Every day they get new reports as to the pressures upon their fellow believers in the East zone and even on those next door in the East sector of the city. Meetings of Christian students and pastors give a prominent place to intercession for their fellow workers in prison or in danger, and for East zone Christians in perplexity as to their duty. Where is the point at which a student or a worker must contradict the scientific absurdities or the political lies which he is fed, and so expose himself to the extreme penalties? As one East zone Christian writes, a knock on the door at midnight means only a late call or a prank in the West, but it may have quite a different import in the East.

Meanwhile the churches in the East zone are weakened by the flight of so many to the West, by the shortage of pastors, by the intimidation of the faithful, and by the increasing difficulty of contact with Evangelical Church leadership in West Germany. Bishop Dibelius' requests for permits to visit the East zone parts of his diocese are more and more slowly answered. Toward the end of February arrests of churchmen, especially of leaders in student work and in ecumenical undertakings, began to multiply, and the tempo of persecution accelerates constantly. What it all means is that the Communists are shutting down on contacts between Christians in their territory and those outside.

This is because a chief focus of resistance to their ideological pressure in the schools comes from Christian youth. Similarly resistance to their propaganda classes in factories and adult circles comes from Christians. In the past months hundreds of young Christians have been expelled from the secondary schools—which means that they cannot go on to the university—because they refused to conform to the "right thinking" taught by their Communist instructors. Furthermore, if students attend universities or seminaries in West Berlin or West Germany they cannot return again to their homes in East Germany.

The upshot of all this is not that Christians in West Berlin or in Germany generally are necessarily thrown into support of the political policy of the West today—European

defense, German remilitarization, support of the Voice of America, and so forth. On the one hand, they see better than most of us what this vigorous Western policy is costing their fellow Christians in the East zone. For the Communist government is led by this policy to make East Germany another puppet state. More fundamentally, Germans recognize that the church should in some real sense transcend the secular political struggle. The Communists must not be encouraged to think that the church in the West, the theological seminary in West Berlin, the ecumenical movement are only tails on the kite of European and American interests and policy.

The church must, then, maintain an independent position so that it may assess and judge both the great world powers today. But this does not mean indifferentism or neutralism. Many Christians in Berlin today oppose German remilitarization both because of the consequences for those living in the East zone and because they do not think that Germany is yet healthy enough to sustain such a temptation to authoritarianism. But these same Christians will most often approve steps toward the defense of Europe as necessary. They will criticize the spirit in which these steps are taken, as many Western Christians will. They will protest against the tendency to think in terms of black and white, against any element of crusading self-righteousness, against all false optimism in connection with resistance within the Eastern lands, against the distortions of our propaganda beamed to the East which thus forfeits much of its proper effectiveness.

We of the West should not be hasty to condemn the Christians in East Germany—or for that matter in China—who submit for the time being to certain forms of state pressure. Let us be sure that we bear our testimony as Christians in a costly way in our own situation. The difficulties of Christians in the East are in part due to the failure of Christians in the West. We who are in more respects free must learn to live as those in bonds to Christ and in bonds with our fellow believers; and they who are in bonds in the East will show us what it means to be free in Christ.

Rauschenbusch—Evangelical Prophet

By Winthrop S. Hudson

WALTER RAUSCHENBUSCH has been described as "the real founder of social Christianity in this country" and "its most brilliant and generally satisfying exponent." Yet the real structure and the basic assumptions of his thought have seldom been fully appreciated.

At the turn of the century, when many were imbibing the heady wine of the notion of inevitable progress, Walter Rauschenbusch ran counter to the prevailing current and spoke strong words of caution. Even a cursory knowledge of the past, he said, will serve to remind us that "the continents are strewn with the ruins of dead nations and civilizations."

> History laughs at the optimistic illusion that "nothing can stand in the way of human progress." It would be safer to assert that progress is always for a time only, and then succumbs to the inevitable decay. One by one the ancient peoples rose to wealth and civilization, extended their sway . . ., and then began to decay within and crumble without, until the mausoleums of their kings were the haunt of jackals, and the descendants of their conquering warriors were abject peasants slaving for some alien lord. What guarantee have we that our modern civilization with its pomp will not be "one with Nineveh and Tyre"?

The prospect that "some Gibbon of Mongol race" will one day "sit by the shore of the Pacific" and "write on the 'Decline and Fall of the Christian Empire' " is a possibility that cannot be lightly dismissed, he warned. And he predicted that this new Gibbon would probably describe the years at the beginning of the 20th century as "the golden age when outwardly life flourished as never before, but when that decay, which resulted in the collapse . . . was already far advanced."

Today, fifty years later, we no longer need to be cautioned against undue optimism. What interests us, in a time when hopes have grown dim and quiet despair has tended to replace eager expectation, is Rauschenbusch's parallel contention that "there is no inherent cause why a great group of nations, such as that which is united in Western civilization, should not live on in perpetual youth." Death, he suggested, is not the inevitable necessity for a society that it is for an individual. The strength of a society could be "indefinitely prolonged, if the people were wise enough and just enough to avert the causes of decay."

Original Sin a Reality

The phrase "if the people were wise enough and just enough" is of course crucial, and it leads us to the first truth which Rauschenbusch would emphasize. People are not wise enough and just enough, and that fact spells out the tragedy of mankind. The unhappy truth, said Rauschenbusch, is that men—all men—are driven by "imperious instincts and desires" which weave "a tragic web of sin and failure." "We have the impulse to live our life, to exercise our freedom, to express and satisfy the limitless cravings in us, and we are impatient of restraint." As a result, "we set our desires against the rights of others, and disregard the claims of mercy, of gratitude, of parental love."

We attempt to establish our own "private kingdom of self-interest," and this leads from "selfishness" to "godlessness," from defiance of the "common good" to rebellion against the "universal good." Thus "we frustrate our possibilities; we injure others; we disturb the divine harmonies. We are unfree, unhappy, conscious of a burden we are unable to lift or escape." Whereas "many modern theologians are ready to abandon" the doctrine of original sin, said Rauschenbusch, "I take pleasure in defending it."

There is no blinking the fact that "depravity of will and corruption of nature are transmitted wherever life itself is transmitted."

It was in terms of this diagnosis of the human situation that Rauschenbusch insisted, in the second place, that personal regeneration is basic to any attempt to alleviate the ills of society. Measures of social reform are necessary and indispensable, but social reform alone is not enough. Mere tinkering with the external arrangements of society will not save the Western world from the fate that overtook other civilizations. The problem is much deeper and much more personal. "Most social reformers," Rauschenbusch wrote, "claim that if only poverty and the fear of poverty could be abolished, men would cease to be grasping, selfish, overbearing and sensual. We do not see it so. We acknowledge that evil surroundings tempt to evil actions and strengthen evil character. . . . But we can conceive of a state of society in which plenty would reign, but where universal opulence would only breed universal pride and wantonness."

"No outward economic revolution will answer our needs," warned Rauschenbusch. The thing we need is "a new mind and heart." The real citadel of the kingdom of evil which must be assaulted and overthrown is that "fountainhead of action"—the inner life—"where the desires and motives of the soul are born." "Converted men" are the only sure ground of hope. "Without regenerate men, the social order cannot be saved." This basic conviction of Rauschenbusch's is strikingly similar to a conclusion that has been reached by Senator Paul H. Douglas of Illinois. What we need, the senator writes in his most recent book, is "a moral regeneration," for only a fundamental change in the hearts of men and women can raise the level of our society.

The Social Gospel and Sin

One of the most interesting features of Rauschenbusch's thought is his criticism of the conventional understanding of the social gospel. The great defect in the popular interpretation of the social gospel, he asserted, is that it lacks an adequate appreciation of "the power of sin." Blame for wrongdoing is placed on the environment, and this idea, "instead of stiffening and awakening the sense of responsibility in the individual, . . . teaches him to unload it on society." "The emphasis on environment and on the contributory guilt of the community offers a chance to unload responsibility, and human nature is quick to seize the chance." Seldom do we overtly rebel against God. Rather, "we dodge and evade. We kneel in lowly submission and kick our duty under the bed while God is not looking." This was Adam's response when, after the fall, he began to shift the blame. And "this shiftiness seems to be one of the clearest and most universal effects of original sin."

When properly understood, however, the social gospel does not ease the burden of guilt. Far from diminishing the consciousness of sin, it enlarges and intensifies it. It prevents one from hiding behind a cloak of respectability to avoid a conviction of sin. For the social gospel brings to light the disturbing fact of the common involvement of all men in the kingdom of evil and reveals the emptiness of all pretensions to self-righteousness. "The sin of all is in each of us, and every one of us has scattered seeds of evil, the final multiplied harvest of which no man knows." No man can escape the demand for repentance and the necessity for a new birth in Christ.

Emphasis on Evangelism

Rauschenbusch insisted, in the third place, that the great task of the church, even in terms of its concern for society, was evangelistic. The task of the church is to awaken "faith in the crucified and risen Christ, who imparts his spirit to those who believe in him and thereby redeems them . . . from their corruption and transforms them into spiritual beings, conformed to his likeness and partaking of his life." Interest in social questions must never be allowed to divert the church from its basic religious task. "If the church comes to lean on social preachings and doings as a crutch because its religion has become paralytic, then may the Lord have mercy upon us all."

Nor should one discount the importance of the church and place reliance on a diffused Christianity resident in society itself. The church, asserted Rauschenbusch, is of "indispensable importance" in the work of salvation. "What chance," he asked, "would a disembodied spirit of Christianity have, whispering occasionally at the keyhole of the human heart? The individual is saved, if at all, by membership in a community which has salvation."

The trouble with too many of the churches, however, is that they do not even whisper to the human heart. They fail to take seriously the gospel they preach, they fail to bear witness to the redemption they claim to possess, and far from being "a means of redemption" they have become its "object."

> If the church is to have saving power, it must embody Christ. He is the revolutionary force within it. The saving qualities of the church depend on the question whether it has translated the personal life of Christ into the social life of its group, and thus brings it to bear on the individual. If Christ is not in the church, how does the church differ from the world? It will still assimilate its members, but it will not make them persons bearing the family likeness of the firstborn Son of God.

Everything, then, depends on the quality of life to be found within the church. Only so far as the church embodies Christ and thus exercises a control over the lives of its members can the church carry Christ's spirit "into human thought and the conduct of public affairs." Without the life which springs from the gospel it preaches, the church is impotent—unable to make good its claim to possess the good news of redemption in the eyes of either the simple or the sophisticated. Only when the church believes in its own gospel sufficiently to take it seriously can it expect the world outside the church to take it seriously.

Basic Convictions

Walter Rauschenbusch was an evangelical prophet, insisting as he did upon these three basic convictions:

1. Do not be deluded by any easy assurances which ignore the fact that the human tragedy is rooted in our "very nature."

2. Do not forget that only a radical reorientation of life through faith in Christ can give hope for the future of society.

3. Remember that the church must possess a quality of life which reflects and bears witness to the gospel it preaches if it is not to become an obstacle to the persuasiveness of its own message.

Herbert Butterfield in his book *History and Human Relations* has observed that the church "has best served civilization, not on the occasions when it had civilization as its conscious object, but when it was most intent on the salvation of souls." At a time when we are apt to forget that fact, it is well to have Rauschenbusch remind the church of its fundamental task.

Shortly before his death in 1918, Walter Rauschenbusch wrote to a friend: "I have always regarded my public work as a form of evangelism, which called for a deeper repentance and a new experience of God's salvation. . . . It has been my deepest satisfaction to get evidence now and then that I have been able to help men to a new spiritual birth."

BOOKS

Living History

SCHISM IN THE EARLY CHURCH. *By S. L. Greenslade. Harper, $3.75.*

SCHISM in the *modern* church is really the theme of the author's principal concern. Highly competent historian of the early church as he is, his is not a merely antiquarian interest in the doctrinal deviations and organizational intricacies of the early Christian centuries. Dr. Greenslade's acquaintance with the historical facts in that field is both extensive and intensive. His presentation and interpretation of these facts are alike masterly. Serious students of the history of early Christianity cannot afford not to have this book within easy reach, and they will probably find themselves reaching for it often.

The point to be emphasized, however, is that this wealth of historical material is oriented toward finding answers to questions that are fundamental to the contemporary problem of the unity of the church. What is schism? How does it differ from heresy? What kind of unity did the early church have? What changes were introduced into its basis of unity? What were the causes and effects of schisms? What measures did the "Catholic" church take for the prevention or suppression of schism and for the maintenance of unity? The data and discussion relative to all these questions are preparatory to facing the contemporary questions—Where do we stand now in the matter of schism and unity, and how can the church advance toward unity?

The point of view is that of a liberal orthodox Anglican. Dr. Greenslade is a professor of divinity in the University of Durham, England. I can speak from personal observation—indeed, from the standpoint of a colleague and a participant in the same discussions—when I say that at the Third World Conference on Faith and Order, at Lund in 1952, his contributions always promoted understanding and favored every practicable advance toward fuller cooperation. He was, for example, an advocate of intercommunion as a recognition of the degree of union that now exists and a means of attaining more unity. This sentiment is expressed in the closing chapter of this book. After speaking of churches which measure up to certain standards (which do *not* include a ministry ordained by bishops in apostolic succession), he says:

> Between any denominations which acknowledge each other, on such a basis, to be sister churches, there ought, I believe, to be intercommunion and the possibility of an ordered (but not indiscriminate) interchange of ministers, even though there will be not unimportant differences between them. I am not content to say, there *could* be intercommunion between them. No, there *should* be; it is wrong if there is not; there is enough unity of spirit to demand it, and to be injured if it is refused [p. 219].

If any criticism is to be made, it will have reference to the distribution of emphasis on certain matters. The author is absolutely against the use of the power of the state to suppress dissent and enforce the unity of the church; but he passes very lightly over the fact that the doctrinal and organizational unity of the church was never maintained without it. It is indeed a rare thing—and perhaps it is too much ever to expect—that any representative of an established church should explicitly recognize that every state church owes its status and prestige to the regime of compulsion and repression which it now repudiates. One might have expected a sincere lover of liberty—as Dr. Greenslade is—to be deeply shocked by the abysmal plunge the church took when, after gaining its freedom under Constantine, it became a persecuting church two generations later. It is too mild to say that the church could not be reasonably expected to "avoid all the dangers" of its new freedom.

The author is hopeful of some rapprochement among almost all Christian communions except those exclusive sects which, with perfectionist illusions, hold that they (respectively) are the whole, true and united church; but actually the so-called "Catholic" communions have been the most conspicuous exponents of this view. I cannot share his view that affirmation of the Apostles' Creed and the Nicene Creed is requisite to qualify any communion to be recognized as "within the *Una Sancta*"; but as the point is not fully discussed in the book it need be no more than mentioned in a review. More significant are his constructive suggestions in regard to the grounds and the hope of mutual recognition across the admittedly difficult barrier of apostolic succession.

The very great value of this book, in the growing library of ecumenical literature, derives from the scholarly thoroughness with which the author has explored some areas of early church history which are unknown to most readers but which have definite relevance to the present problem, and from the generous and fraternal spirit in which he discusses both the historical and the contemporary themes. W. E. GARRISON.

What is Salvation?

RELIGION AS SALVATION. *By Harris Franklin Rall. Abingdon-Cokesbury, $3.00.*

THROUGH many a theological tempest and amid all the winds of doctrine that blow from port (as they did a few years ago) or from starboard (as they seem to do now), Dr. Rall has steered a steady middle course. This has not been the result of compromise, for he has never shown the least sign of timidity about avowing his conviction. It has rather, I think, been because his essentially liberal mind, completely convinced of the validity of the Christian gospel, has been at once hospitable to the contributions of modern biblical research and critical scholarship and appreciative of the abiding values which orthodoxy (neo- and not so neo-) has been solicitous to defend.

The title, "Religion as Salvation," focuses attention on the undeniable fact that historical Christianity has from the first been primarily a "redemption religion." It came with a message which made its appeal on the ground that it offered remission of sins, salvation and eternal life. It also set forth a distinctively Christian "way of life," but never as an ethical system to be either evaluated or practiced apart from the considerations which have been mentioned.

The book is somewhat less specialized than this title might lead the reader to expect. The author consistently maintains the point of view which it suggests, but from this point of view he presents a comprehensive view of the principal topics of Christian doctrine. The work is divided into three main divisions: "Man," "Sin," and "Salvation." The last of these occupies two-thirds

of the space and includes sections on topics which together provide a fairly complete, though necessarily brief, conspectus of the Christian system—such topics as grace, repentance, faith, justification, the work of Christ, conversion, the Bible, symbols and sacraments, baptism, the Lord's Supper, the Holy Spirit, the church, the Kingdom of God on earth, the life to come.

It may be questioned whether, though the announced theme is salvation, the author ever arrives at a clear and satisfying statement as to just what salvation is. My own first impression was that something was definitely lacking here. At the point where he most explicitly faces the question (pp. 91-93), the answer reduces itself virtually to the statement that "salvation is life." That is certainly comprehensive enough but not very specific. Further consideration of this passage, and of the many other pages in which the nature of salvation is suggested without being defined, has pretty well disposed of this objection.

The truth is that any precise, clear-edged definition of salvation is almost certain to be too narrow, too mechanical, too technical. Getting or not getting salvation is not quite like catching or missing a train. Dr. Rall is too wise to give any definition that would provide everyone with a pat answer if he were suddenly asked, "Are you saved? Yes or no?" So when he says that "salvation is life," he is after all saying something very positive. He is saying that the concept of salvation, like that of life, is so rich in meaning and in possibilities that it cannot be condensed into a formula or tied up in a neat little package. His discussion of salvation and allied topics is an intelligent and intelligible conspectus of the Christian religion as seen by a thoroughly mature and highly trained Christian mind.

W. E. G.

Books in Brief

IF THOU CRIEST AFTER KNOWLEDGE. *By Sir Aylmer Firebrace. Macmillan, $7.75.* Though there is nowhere any indication of the source of Sir Aylmer's inspiration or the special cause which his book is designed to serve, its close affinity with Christian Science seems obvious. Both its "metaphysics" (if one can call it that) and its general spirit and tone are more consistent with that hypothesis than with the supposition that it is a work of independent thought and research. This is not said in derogation, but merely as a brief way of indicating the line of thought. The work is an importation from George Allen & Unwin, London.

REFORMATION WRITINGS OF MARTIN LUTHER. *Translated by Bertram Lee Wolf. Allenson, 81 W. Van Buren St., Chicago 5 (Lutterworth Press, London), $6.00.* The present volume contains Luther's writings from 1517 to 1520, including, of course, the three well known great "Reformation treatises." In addition it gives the text of the Ninety-five Theses, the letters of Albert of Mainz, Staupitz and Leo X, and one or two shorter items. All of this has been newly translated from the German of the authoritative Weimar edition. The careful editing and excellent translation make this a useful collection of these fundamental Protestant documents.

A REPORTER IN SEARCH OF GOD. *By Howard Whitman. Doubleday, $3.50.* The reporter, in this case, was not so much in search of God as he was in search of the testimonies and opinions of all sorts and conditions of men who had sought either to find or to avoid God, to utilize his help in their own experience or to live their lives and explain the cosmos without him. To this end he interviewed a great many people—laymen (mostly), ministers (not many), and professed unbelievers (a few). The result of this public opinion poll about God was favorable to faith by a preponderant majority. It was, in fact, a landslide for God. Even the unbelievers generally turned out to have more faith than they were at first inclined to admit. As always, in any inquiry as to whether or not people believe in God, there still remains a considerable margin of indefiniteness as to what kind of God it is that they do or do not believe in. It appears, from the interesting record of his search, that Mr. Whitman carried out his project with sympathy, tact and intelligence.

W.E.G.

CORRESPONDENCE

Ambassador Luce

SIR: I was surprised to read your comment on Clare Boothe Luce when she left for Italy. You suggested she could be expected to do for Italo-American relations what Chester Bowles had done for our relations with India. I had just heard Mrs. Luce on a radio forum heap ridicule on Point IV and all it stands for. It was not surprising, therefore, to read of her warning the Italians that if they want to keep on getting their handouts from us they will have to dance to our tunes in their elections. (Cf. June 10, p. 684.)

I had hoped that you knew her better than I, but it now appears that my impression was more sound than yours. I am still puzzled to know what you had in mind from the woman's record which justified your high expectations of her ambassadorship.

Eugene, Ore. ROSS W. ANDERSON.

[Our expectations were based on the fact that Mrs. Luce is a very smart woman and a resourceful politician. We hold to our suspicion, expressed editorially, that her unfortunate Genoa speech was made on orders from Washington.—THE EDITORS.]

Olin Stockwell

SIR: I have been reading the correspondence and articles in The Christian Century concerning Olin Stockwell. I have also read Stockwell's book, *With God in Red China.* About the same time I read the articles in *Look* and in *Life* on "Brainwashing." I have also had the privilege of spending some hours with the missionaries who recently came out of Korea after nearly three years of imprisonment.

I thank God that Olin Stockwell came out of China still a sane man in control of his mental faculties and able to share with us the interpretation of his deep and rich inner experience despite the terrible ordeal through which he passed. I have been close enough to other men and women who suffered mental and spiritual anguish, and some physical torture in concentration camps, to be more than grateful for what Olin Stockwell has done for us and is now doing for thousands of others.

ERNEST E. TUCK.

Board of Missions,
Methodist Church,
New York, N. Y.

From Mrs. Horton

SIR: Thank you for your editorial, "State Department, Not Mrs. Horton, On Trial," in your issue of June 10. You will be glad to know that yesterday I received a very gracious personal letter from Pres. Eisenhower and an invitation from Secretary Dulles to discuss the whole matter with him any time I can get to Washington. I greatly appreciate these generous gestures from the nation's busiest statesmen. I am sure that the whole situation will be clarified as soon as I can avail myself of the opportunity which Mr. Dulles has provided.

Since I plan to attend the International Congregational Council in Scotland I foresee no trip to Washington until midsummer, but it is my delay and not that of the state department which now keeps me from the answers to my questions.

MILDRED MCA. HORTON.

New York, N. Y.

Other Side of the Story

SIR: Let me not question the sincerity of John G. Ramsay (May 27) nor accuse him of piosity when he colors the story of his union organizing drive with psalm singing and prayer. Would that there were more such with both labor and management!

But there is another face on the coin he so feelingly describes. Assume the employer he confronts is a hardhearted, stingy man who delights in the poverty of his employees. If so, I would not defend him. But is he typical? And is that the kind of problem that nowadays is uppermost in contests

between labor and management? Most assuredly not.

Reading the testimony, under oath, before the congressional committees studying Taft-Hartley amendments, and from my own personal knowledge of controversies, I can assure my friends in the ministry that most arguments between unions and employers these days involve no such ethical question. Rather they are strictly contests to determine how much more union leaders can "give" their members, out of the hide of our inflated economy. Even in the one so emotionally described by Mr. Ramsay, they are simple contests for power. Who is going to make the decisions for a business? The stockholders and their representatives? Or the union leaders? (Note, I said union leaders, not union members.)

I have in mind some occurrences in my own community. There is the case of a small employer. He doesn't employ over a hundred men. But the union wants his men, because through controlling them it can tighten the economic noose on many other employers who depend on free access to this man's merchandise. So the union demanded an election to determine whether they were the legal bargaining agents. NLRB intervened. An election was ordered. The date was set. Just a few days before it was to take place, the union petitioned the NLRB to drop the election, and so it was. Obviously, it discovered it did not have a majority.

But did that end the matter? Well, hardly. The union then posted a picket line around the man's place of business, notified some of his biggest customers that there was a dispute, and they dared not patronize him on penalty of being struck themselves. So he lost a major part of his business for a time.

Of course the union accused him of unfairly trying to influence his employees against joining the union. But the NLRB threw that case out after examining the evidence.

Months afterward, this man is still under economic pressure. To do what? Agree that his men might belong to the union? No, he already has agreed they might do that if they wished. In fact, he had no voice in such a decision. Rather, the economic pressure is on him to compel him to coerce his employees into the union they have indicated they do not want to join.

What I describe can be multiplied a thousandfold. It is the common tactic of the giant Teamsters' Union, as witnessed by sober men throughout our country, and as described under oath to congressional committees.

Of course, those theologians who have rationalized their opinion on labor-management problems so as to convince themselves that union labor is always right and management always wrong (as Charles Clayton Morrison has not) will doubtless convince themselves even in such a case as I describe that it is best for employees to belong to a union, and if they do not think so, they do not know what is best for them, and so a little coercion is only in a good cause. You know: the end justifies the means.

But sometimes I wonder if these devotees of the social gospel have not come to a case of almost total blindness. None is so blind as one who refuses to see.

Where moral and ethical issues are really involved, let's have the power of the preacher calling both sides to reason and justice. But where there is reasonable justice on the side of the employer, is it wrong to expect those labor union devotees who profess Christian leadership at least to remain out of the fray?

It is utterly ridiculous, and tragic, that some clergymen and religious writers assume that everything union labor does is right and fine and everything management does is wrong. WILLIAM H. BOOK.

Chamber of Commerce,
Indianapolis, Ind.

A-Bombs and Weather

SIR: I have been engaged in psychic research for about 25 years. I have spoken with hundreds of discarnate spirits and have seen over 700 materialized in human form as real as any person walking the streets of your city.

I write in connection with your paragraph in your May 27 issue on "Wild Weather and Atom Bombs," to tell you that several months ago one of my friends in the spirit world said to me very positively, "Stop those atom bombs. They are disturbing your atmosphere."

Camden, N. J. EDWARD C. WOOD.

Senator Smith

SIR: Some of us would like to think that one religious paper is dependable. Your article on Margaret Chase Smith (May 13) puts a crimp in our confidence. This effort to show a lady "whose conscience so unerringly determines her convictions" is harmlessly true as political hokum. It overlooks the fact that consciences are homemade; they may be sincere, and yet make vicious decisions.

One example: Last year she voted for the Hill amendment in the oil grab issue, and then turned around and voted for the give-away Holland bill. I wrote her: "If you voted for the Hill amendment on principle, how could you turn right around and vote as you did?" Her answer: "The fact is, I voted for the Hill amendment."

What she did this year, I do not know precisely. I do know that she wrote one person here that she would vote for the Hill amendment. She did, according to reported record, vote for the give-away Holland bill. What is her trick?

She appears to us at close range to be an ambitious woman, fairly capable, without a liberal education, bloated by cheap flattery and politically shrewd in a way that makes the term stink.

Both she and your article are disappointing, I deeply regret to say. What you said was doubtless on a good theme. Out of perspective, it can do a world of harm by misleading readers on this matter of moral integrity. IRL G. WHITCHURCH.

Kingfield, Me.

Film Estimates

SIR: Like many of your other subscribers I have for 20 years depended on your weekly appraisals of motion pictures for guidance in selection of the most worthwhile feature films. Your appraisals have combined appreciation of content-quality and technical excellence. They have maintained complete independence of the picture industry's promotion and advertising. They have consistently cherished the high standards of responsible criticism which the public and the industry need for the intelligent development of the art of the cinema and its entertainment and educational functions.

When these appraisals failed to appear a few weeks ago I assumed it was because their capable and faithful editor, Margaret Frakes, needed a well earned vacation. But I hear that the omission may be continued indefinitely since Miss Frakes' capacities are needed in other departments of The Christian Century. Doubtless they are. But perish the thought that you abandon this department in order to fatten others! To drop the movie appraisals would, I believe, be a disservice to your subscribers and to the motion picture exhibitors who need the patronage of all who depend upon the service you have so well established during two decades.

May I not urge others to write you in the hope that together we may persuade you to continue this valuable contribution?

Bristol, N. H. FRED EASTMAN.

The G.A.F.P. Lives!

SIR: I wonder if you would be good enough to inform Simeon Stylites that there is indeed a doctor in the house! (Cf. May 20, p. 599.) Please tell him too that he need not be low in his mind. Let him rise up from his easychair and travel down into the land. His soul will rejoice to discover that here in the valley between the Tuscaroras and the Blue Ridge mountains he will be able to examine to his heart's content a fine company of the Grand Army of Family Physicians.

Among us he will discover those to whom a 10-mile round trip is a frequent daily occurrence and those to whom a 30-mile round trip at night is perfectly normal. There are a good dozen of us in this community and many more dozens within two hours' traveling time. We still use the little black bag, but we make of it no mystery. We have the little bottle of pills for everyone, and even suckers to make it most attractive to the littlest ones.

Please tell Simeon that there is no need to yearn for the Golden Age. Let him come here and live within it.

WALTER L. WOLFINGER, M.D.

Waynesboro, Pa.

NEWS of the CHRISTIAN WORLD

Augustana Sets Increased Goal

At 94th Annual Synod, Lay Members of 485,000-Member Lutheran Body Double Missions Quota

CHICAGO, June 15.—Laymen (and that includes a few laywomen) have equal representation with clergymen in the annual synods of the 485,000-member Augustana Lutheran Church, which concluded its 94th annual meeting here yesterday, and their voice is emphatically heard. Thus, when a proposal was made that a goal of $1 million be set for an "Augustana Mission Advance" to carry through from 1954 to 1960, lay insistence resulted in doubling the goal to $2 million. The drive will culminate with celebration in 1960 of the centenary of the founding of the church by Swedish immigrants to the U.S.

Laymen were, however, given pause when, in an address to the special missions service held in connection with the synod, Sigfrid E. Engstrom, executive director of the church's Board of American Missions, declared that winning the 50 per cent of unchurched Americans would be a "small problem" if the 50 per cent of indifferent members of the church were "vitalized and activated for Kingdom service." He called for a "missionary church—one that begins in its own neighborhood with an inclusive program." Praising two Augustana congregations which have geared their message and invitation to the entire community and received members from all racial and national backgrounds, Dr. Engstrom added: "The church in America, and not least the Lutheran church, must hang its head in shame as we see the secular and sports world creating and maintaining race equality before [it] practices such equality." And in praising the "devotion and vision" of the Women's Missionary Society, Pres. Oscar A. Benson expressed regret that "the masculine potential of our church is still an untapped resource."

A 'Warning' to N.C.C.

The delegates adopted a resolution interpreted as sounding a warning to the National Council of Churches, of which Augustana is one of the three Lutheran affiliates, to maintain a strong evangelical emphasis. It urged the N.C.C. at its next biennial convention to limit representation from state and local church councils to those which have adopted the council's doctrinal preamble defining its purpose as "more fully to manifest oneness in Jesus Christ as divine Lord and Savior." Further, the resolution asked the Augustana Lutheran Church to "insist" that its pastors who cooperate with state and local councils do so "without compromising the doctrinal position of the church." This action was taken in spite of a statement by a delegate from Hartford, Conn., that such a stand would force the many Augustana churches in New England to withdraw from participation in state and local councils there.

This Lutheran body moves slowly and deliberately. It decided to propose an amendment to its constitution which would authorize biennial instead of annual synod meetings, and to base delegate representation on a ratio of one pastor and one layman for each 750 adult church members instead of the present ratio of one pastor and one layman for each 1,500 members. This would double the annual attendance of approximately 500. No one is particularly concerned about means of caring for the increased attendance, however, since a constitutional change requires a second vote next year. The question of biennial synods has been a controversial one for years in the denomination, and proposals to meet every other year instead of annually have never survived a second vote.

Shun Centralization

Except for its seminary at Rock Island, Ill., all Augustana's institutions of higher learning are supported on a conference basis. And except for the seamen's home in New York and the deaconess institute in Omaha, its homes and hospitals are administered and supported on the same plan. This means that some conferences are less burdened than others. There were proposals at this synod that the commissions on higher education and on social missions be changed to "boards"—a step toward providing a broader base of interest and support. The matter will receive a second hearing at the 1954 synod, which for the first time will be held on the west coast—at Angelica Church, Los Angeles.

The synod adopted a number of general resolutions, one urging that members of local churches call on their representatives in the Senate and House to implement legislation admitting 240,000 refugees to the U.S. within the next two years. It adopted a budget of $993,882 for 1955, $904,800 for 1954. It accepted a quota of $296,000 as Augustana's share of the 1954 Lutheran World Action appeal conducted by the National Lutheran Council, and voted an additional $30,000 for ecumenical relationships, Lutheran cooperative efforts and a "displaced pastors'" program. Action was taken to change the name of the synod's Committee on Lutheran Unity to the Commission on Ecumenical Relations. Augustana is committed to no further steps toward merger with the other groups in the American Lutheran Conference until the way is open for other Lutheran bodies to join.

For Freedom of Conscience

In his presidential address, Dr. Benson (who was elected in 1951 to a four-year term) declared that the Christian church "may yet prove to be the last stronghold of human liberty." "We are no longer Americans when we submit supinely to the inquisition of self-appointed monitors of our consciences," he said. In a subsequent action, delegates called on church school teachers and church members in general to "resist" inquisitions by such monitors and insisted that "free ministers in free pulpits" must preach "to a free people the liberating truth of Christ."

The synod met at Immanuel Lutheran Church here. In so doing, it participated in a double centennial—that of the host church and of the Illinois conference, which is now the second-largest of Augustana's 13 regional divisions. M.F.

R. I. Protestants Establish Center

24-Room Residence Is Headquarters for State Church Council and Denominational Groups

WEST BARRINGTON, R. I., June 10.—A new symbol of unity for Rhode Island's Protestants was established with the recent opening of the Protestant Christian Center in Providence. The center is housed in a 24-room former private residence leased from Brown University. On the first floor are the offices of the state council of churches; on the second are offices of the Baptist state convention and the Congregational conference of Rhode Island. Large conference rooms on the first floor are available for committee meetings.

No Age Limits for Attendance At Released Time Classes

Providence's coordinating committee on released time has announced that no arbitrary age limits will be set for pupils desiring to be dismissed from school to attend classes in religion. This means that high school pupils may be included in the program. Recently the panel of clergymen of the three faiths set up to advise on the program severed its connection with the school committee and organized as an independent group. After the all-Catholic school board voted last winter to adopt the program, considerable opposition was expressed by some Protestant groups. (See The Christian Century for Feb. 11, p. 167, and April 1, p. 396.)

Church Groups Approve New Membership Basis

At its annual meeting, the Rhode Island Congregational conference ratified the amendment to the constitution of the state council of churches which would grant membership to individual churches. The Congregational group had initiated the proposal for the change. Similar approval was voted by the Methodist Providence district at its annual meeting May 17. That vote is subject to final action by the Methodist New England Southern conference, of which the Providence district is a part. The Congregational conference adopted a resolution asking the Congregational Christian General Council at its biennial meeting to recognize all memorials coming from state conferences and present them to the delegates with or without recommendations. Elected as president of the conference was R. Vernon Lawson, minister of the Peacedale Congregational Church. He succeeds Gilbert H. Baker, Jr. The conference sermon was given by Douglas Horton, minister of the Congregational Christian General Council.

Catholic Population of Rhode Island Rises

The newly published *Roman Catholic Directory* reveals that the number of Catholics in Rhode Island increased by 17,106 last year. The diocese of Providence, which covers the entire state, now has 466,042 members, 77,803 children (an increase of

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12,078) receiving Catholic instruction from 1,447 teachers, and 524 priests serving 139 parishes. The directory lists 30,425,015 Roman Catholics in the United States, Alaska and Hawaii, an increase for the year of 1,017,495.

'Other, Inc.' Carries on Unique Program

The Bristol Manufacturing Corp. made the front pages a few years ago when it named the late Dale D. Dutton, pastor of Central Baptist Church, Providence, to the post of vice-president in charge of a department of Christian relations. Now the firm's president, Maurice C. Smith, has made the headlines by revealing the existence of a unique organization called Other, Inc., of which he is the head. Since it was set up six years ago, the group has been quietly carrying on an unusual program. The plan grew out of the firm's department of Christian relations, but has been divorced from the main plant in order to avoid publicity. Other, Inc., makes no attempt to proselyte or preach. Says Smith: "We merely try to help others as the Lord did before us." It has on file a worldwide list of around 500 counselors available for personal help. Of the more than 1,000 paroled prisoners to whom it has extended aid, not one has had to be returned to prison. During its six years, the organization has answered "appeal" letters from nearly 200,000 persons who have learned of its services. Some have come from behind the iron curtain.

And So Forth

At the recent annual session of the Episcopal diocese of Rhode Island, Bishop Granville G. Bennett told delegates that failure of 43 of the 75 parishes to reach their missionary quotas has caused a serious deficit. He called for a revival of Christian life and witness, with more prayer and planning, in preparation for the annual fall canvass.

The $400 trust fund established 116 years ago by Farmer Richard Waterman of Coventry, R. I., has grown to $100,000. The income benefits two churches—Vernon Baptist and Moosup Valley. Fittingly, the minister of both churches is Bryon O. Waterman, great-great-grandson of the donor.

More than 1,000 New England Lutheran women met recently at Providence for a session of their missionary league.

The Protestant service organization's visiting chaplaincy program got under way at the Rhode Island state hospital and the state infirmary with the commissioning of 25 volunteer chaplains.

The Rhode Island council of churches' social action department sponsored its first legislative seminar at Providence in mid-April. Addresses and panel discussions considered the responsibilities and opportunities facing Christians in relation to local and national legislation.

W. W. RICHARDSON.

Reveal Increase of Baptists in Russia

Statistics released by the Baptist Union in Russia and checked by the Russian ministry of cults reveal that the number of Baptists in Russia has increased from 400,000 a generation ago to 3,200,000.

Toyohiko Kagawa Impresses Brazil

Japanese Christian Leader on Speaking Tour—Catholic Politician Sees Danger in Discrimination

SÃO PAULO, BRAZIL, May 25.—Toyohiko Kagawa, famous Japanese Christian leader, has been speaking in São Paulo under the auspices of the Brazilian Federation of Evangelical Churches. His simplicity, spiritual power and cultured manner have made a deep impression on his audiences, both Protestant and Catholic. The press accounts of his visit emphasize that Protestantism is strong in Japan and has won the allegiance of persons high in national life. Dr. Kagawa has made an intensive speaking tour of the interior of Brazil, where many people of Japanese ancestry now live.

Catholic Leader Protests Against Discrimination

During our recent mayoralty campaign Gov. Lucas Garcez of São Paulo state suggested that the coalition of parties seeking an outstanding candidate nominate Prof. Nilo Amaral of the University of São Paulo. Local political leaders, however, feared that Prof. Amaral's being a Protestant and president of the Y.M.C.A. would militate against his success, and declined to follow the governor's suggestion. (Garcez is a devout Catholic, but a liberal.) Their action brought a protest from Dr. Raul Pilla, senator and prominent political leader. "I am a Catholic, but I prefer a 'good Protestant' or a 'good atheist' to a 'bad Catholic,'" he said. "This is a case of religious discrimination. As a good Brazilian, knowing that among our virtues Christian tolerance has always been uppermost, I fear for the future when I see signs of religious discrimination arising. It is understandable, even justified, for the Catholic church to exert influence on political life in order to see that moral principles are preserved there. But that influence must be indirect, more spiritual than political. In this case, it is not moral principle, but discrimination, that is involved."

Protestant Legislator Urges Governor to 'Remember'

In the São Paulo state legislature, Deputy Camillo Ashcar recently called Gov. Garcez to task for not fulfilling all his pre-election promises. Ashcar, leader of the opposition (Democratic) party, recognized the integrity of Garcez's government and the moral principles which inspired its decision to ban gambling and prostitution. (See The Christian Century for Feb. 27, 1952, p. 256.) But he reminded the governor that his postelection speech to the people quoted the Apostle Paul's words on the origin of authority, and commented, "I would recall to the noble governor, who has personal knowledge of Holy Scripture, the words, no less wise, of the Apostle James: 'Whosoever knows how to do good and does not do it, commits sin.'" Ashcar, a lay preacher in a São Paulo Presbyterian Church and a member of the staff of *Unitas,* liberal undenominational Protestant journal, is a

brilliant lawyer. His address was hailed by the press as timely, giving advice with honesty and Christian courtesy.

Feeney Case Puzzles Catholic Brazil

Wide interest has been aroused in Brazil by Pope Pius XII's excommunication of the U.S. Jesuit Leonard Feeney for the priest's insisting that "outside the Catholic church there is no salvation." *Unitas* notes the curious fact that in some countries this teaching is a dogma, while in others it is no more than a tradition. "In countries where the Catholics are in the majority, Fr. Feeney would have been exalted for teaching as he has," says the paper. "But in the United States, whose president is a Protestant, he is punished by excommunication. To the church of Rome, it is apparently more important to maintain political prestige than to be faithful to her principles." Tristão de Ataide, former lay leader of Catholic Action in Brazil and a liberal thinker, who is now in the United States, commented on the affair in a widely read article. He says there are three wrong conceptions of the church: the pragmatic ("all churches are good"), the protectionist ("the church is the bulwark against communism"), and the fanatical or literalistic ("outside the church there is no salvation"). The literalistic conception, says Ataide, is as false as the Lutheran insistence on the existence of the "invisible church." In another article, published in the newspaper *Morning Journal,* Ataide declares that "heretics in good faith, even pagans," may be saved, that they belong to the "soul of the church." Few Brazilian priests would interpret the *extra ecclesia* dictum as liberally as do Ataide and Catholics of his stamp; that is why the Feeney affair has aroused so much discussion, even amazement, here.

Sees Protestantism Realizing Alliance with Capitalism

Otto Carpeaux, non-Protestant scholar who has studied in Switzerland, wrote for the *São Paulo Daily* an article on "Problems of Protestantism" which has been much commented on. He sounds a warning to Brazilians who envy the progress made by the Anglo-Saxon countries and attribute that progress to the fact that these countries are Protestant. Luther, he says, was not an exponent of the kind of "liberalism" that Brazilians associate with the term "Protestant" but a "typical medieval man"; and he declares that modern Protestantism has so great an influence not because of its roots, but because it has been allied with the world's "intellectual and material powers." Carpeaux sees Protestantism as now realizing the incompatibility of its principles with that alliance. He quotes Niebuhr, Barth, Schweitzer and Tillich to show that Protestantism perceives that even as the medieval church needed reformation, it too must face the need of reformation within the captitalist system with which it has been allied. JOÃO DEL NERO.

Provide Ministry to Jail Inmates

The San Antonio council of churches is sponsoring a ministry to Spanish-speaking prisoners in the local county jail. Its chaplain is Frank Ramos, a Methodist minister.

Form New Social Work Relation

A.C.S.W., National Conference Merge as an Affiliate of Department in National Council

CLEVELAND, June 8.—"Social work under church auspices must be equal in technique and method [to other forms of social work] but superior in approach and motivation," Leonard W. Mayo, chairman of the National Council of Churches' department of social welfare, told the annual meeting here last week of the Association of Church Social Workers. "Religion should give purpose, meaning, direction, dignity and balance to social work," he said. He urged church social workers not only to deepen their own spiritual resources in order to bring a "plus" to their jobs, but to improve their skills and thus avoid "consecrated ignorance."

Affiliate With N.C.C.

The meeting was held in conjunction with the annual Church Conference of Social Work, which in turn was one of some 50 gatherings associated with the 80th annual National Conference of Social Work. During the sessions it was announced that the association, which started in 1934 as an organization of professional men and women interested in social work under church auspices, and the annual Church Conference of Social Work, organized in 1930, will drop their separate identities to become part of Christian Social Welfare Associates.

This new organization will be an advisory group affiliated with the N.C.C. department of social welfare. The annual Church Conference of Social Work will henceforth be sponsored by the department. Basis of membership in the Christian Social Welfare Associates will be broadened to include all men and women—lay or professional—interested in Protestant and Orthodox social welfare work. Canon Almon R. Pepper, director of the Protestant Episcopal National Council's department of Christian social relations, was elected chairman of the new group. Vice-chairmen are Grover L. Hartman, director of the Indianapolis church federation's department of social service, and Helen Waara of the Chicago office of the Salvation Army.

Responsibility for Family Welfare

At the opening session of the Church Conference of Social Work, the role of the church in strengthening family life was discussed. Troy M. Strong, associate minister of First Methodist Church, Seattle, urged that the church set up opportunities for on-the-job training of marriage counselors. He said that at present there are only two training agencies authorized by the American Association of Marriage Counselors—the Marriage Council in Philadelphia and the premarriage clinic of the Menninger Foundation in Topeka, Kan. Dr. Strong said that his seven years in the ministry convinced him that all too often the church has taken a "too easy" view of marriage and family life. "Perhaps even more often church authorities have taken a 'too easy' view of counsel-

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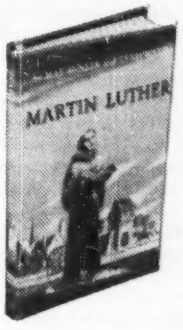

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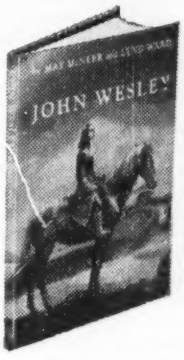

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ing," he said. Dr. Strong is one of the three clergymen among the 30-odd professional workers who have been trained at the Philadelphia council since it was established three years ago. He is convinced that too many people associate counseling with advice. "In the final analysis the power which makes change possible is power that is released within the individual, not pressure imposed from without," he said.

Clyde E. Murray, executive director of Manhattanville Neighborhood Center, New York city, discussed group work approach in education for family life. He declared that family life education is for all ages, insisting that the church is not assuming its full responsibility unless it meets the needs of all age groups. Leadership should be more concerned with people's attitudes and feelings and less with content, with giving information, he said.

In a session on the chaplain as an essential part of the welfare team, Fredric M. Norstad, director of the chaplaincy service of the Lutheran welfare society of Minneapolis, said that hospital chaplains have it within their power to help patients rid themselves of fears that hinder recovery. Henry H. Cassler of Chillicothe, Ohio, advisory chaplain to the U. S. bureau of prisons, said that the prison chaplain's job is to see that the institution's principles are carried out in a Christian manner, rather than to act as a "wet nurse" to the inmates. Ruth Laverty, field director of Peabody Home for the Aged, New York city, advocated the practice of having chaplains attached to homes for the aged, rather than depending on the superintendent or on pastors and residents of the community.

For Intensified Recruitment

Cordelia Cox of the National Lutheran Council staff outlined the basic principles which are shared by church and secular social work programs, and reviewed the motives which lead young people to enter social work. "I covet for the student of social work a pastoral ministry which is informed about the profession and alert to the motivations, needs and stresses which the student is meeting," she said. Catherine Lee Wahlstrom, associate director of the N.C.C. department of social welfare, pointed out that the Protestant and Orthodox churches are represented on the newly formed Council on Social Education. She urged that a more popular appeal be made in a recruitment program for social workers. Miss Wahlstrom declared that church welfare research work is especially needed just now in preparation for the 1955 conference on the churches and social welfare to be held in cooperation with the N.C.C. Division of Home Missions.

Savilla M. Simons, director of the manpower and community services staff of the state department's TCA administration, told the delegates that the Point Four program to advance human welfare throughout the world is in part using methods first developed by churches in their missionary work. The TCA programs, Mrs. Simons said, "signify new recognition on the part of governments of responsibility for the welfare of people."

At a meeting of the N.C.C. social welfare department, it was voted to urge both the legislative and the executive branch of the government to continue "adequate support" of the 40-year-old U. S. Children's Bureau.

WALTER E. DANIELS.

Debate Women's Role in Finland

Increasing Number Studying Theology Faces Church with Problem of Defining Their Function

ROSKILDE, DENMARK, May 29.—The Church of Finland does not ordain women as pastors. But it is faced with the need to decide what sort of task it can offer the many women who are completing courses in theology. At present 194 women are enrolled in such courses. The church has appointed a committee to study the problem and decide whether a new regulation is needed to cover the women's work. It is charged with bringing in recommendations on what fields of religious work the women may enter, whether they shall be permitted to distribute communion, what their salaries shall be, and whether they shall be ceremonially installed by bishop or dean in the congregation they are assigned to. In the past, most women with theological training in the Church of Finland taught religion in the schools or did social work. Today 23 are attached to congregations, most of them in Helsinki. They conduct Sunday school and youth work, give catechetical instruction, teach Bible classes, and visit the poor and the sick.

Stockholm Pastor Extends Downtown Ministry

In many European cities the large old downtown churches have been surrounded by business houses, while the people have moved to the suburbs. The question arises: What can the pastors of these old parishes do on weekdays? One Stockholm pastor, Evert Palmer of St. Jakob's, has an answer. He keeps his church's doors open from 8 a.m. to 8 p.m. Many working people take advantage of the opportunity, especially during the lunch hour, to come in for rest and private worship. Every Saturday noon a concert is given. But Palmer does more; he goes outside the church to meet people at their work. Frequently he invites workers to meet him for lunch at a near-by restaurant; there he finds opportunity for spiritual conversation. Whenever he has a chance, Palmer goes into the stores and factories to give short talks or prayers. Employers have shown interest in his efforts, and often invite him to be present on special occasions.

Labor Leader a Champion Of the Church

Another Scandinavian who is carrying the Christian message to the workers is a layman in Elsinore, Denmark, site of famous Kronborg castle and of the country's largest dockyard, which employs nearly 3,000 men. He is Paul Birk, a laborer whom the dockworkers' 40 locals have elected as their agent in dealing with employers. Birk is a member of the Danish Social Democrat party; he is also vice-president of the church council of St. Olaus parish in Elsinore. It is rather unusual for labor groups to choose an outspoken Christian as their representative. Asked what the dockworkers think about his church connection, Birk says: "They respect it. They sometimes kid me about it, and say that when I grow old I can become Denmark's minister of church affairs. But because they know I am a Christian they come to me to talk over their personal problems. I consider it my job to convince them that their everyday lives need not be incompatible with Christianity. From my experience, I would say that the average Danish worker is far from being irreligious. At the bottom of his soul he has a reserve of religion to draw from as he needs it. The old bitterness workingmen used to hold against the church is disappearing."

Controversy Over Doctrine Of Hell Stirs Norway

For weeks the Norwegian press has reverberated with the controversy touched off among both theologians and laymen when Ole Hallesby, known far and wide as a leading conservative Lutheran theologian, told a radio audience that "the minute that you drop dead, you drop right into hell." Many letters to the editor protested against "scaring people into Christianity by threats of hell." Bishop Kristian Schjelderup of Hamar took over leadership of the "anti-hell" group, insisting that it is closer to Jesus' spirit to seek to win people by showing love and understanding. "Jesus certainly never intended to establish an objective doctrine of an eternal hell," he said. He warned church leaders to turn the searchlight on themselves, adding, "It may be our fault that people are estranged from and hostile to the Christian message." Thereupon some people charged that the bishop had denied the church's confession and demanded that he be ousted. Others rallied to his support. Some of the strongest criticism of the bishop came from the Free Theological Faculty at Oslo, where Dr. Hallesby is a professor. The controversy has even spread to Lutherans in other countries.

Buddhist Mission Will Move to Burma

The Scandinavian Buddhist Mission at Tao Fong Shan, in the Hongkong district a few miles from the border of Communist China, has had to abandon its program. It was operated as a Christian home for Buddhist pilgrims. Now these pilgrims are not permitted to leave China, so its reason for existence is gone. Many of the Chinese Buddhist pilgrims forced to leave their country have gone to Burma. So the directors of the mission have decided to open a similar establishment in that country. They are planning also to carry on work among the Buddhists in Japan.

And So Forth

The Methodist Scandinavian conference, meeting in Helsinki, elected as its new bishop Odd Hagen, 47, who has been a pastor in Oslo, Norway, and president of the Methodist Theological Seminary in Overas. He has won a reputation as an inspired teacher.

Swedish police are trying to find out who sent anonymous letters to all pastors in the diocese of Strängnäs just before the recent episcopal election there. The letters abused all the candidates except Dick Helander, formerly a professor at the University of Uppsala. Now Helander (who was elected) has suffered a nervous breakdown and has left Sweden for a vacation trip.

K. E. JORDT JÖRGENSEN.

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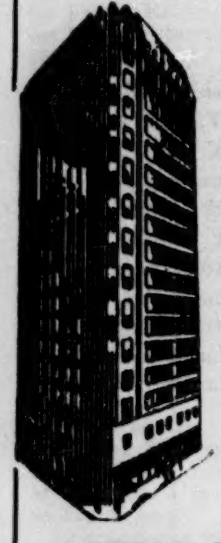

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See Universalist, Unitarian Union

A.U.A. Meets in Boston as Local Church Votes Indicate Proposal Will Soon Be Implemented

CHICAGO, June 9.—Three themes dominated the American Unitarian Association's anniversary week meetings in Boston May 21-27: Ralph Waldo Emerson, Unitarian growth, and current threats to civil liberties and free institutions. Leading Unitarians described the meetings as "unusually peaceful." But an observer could not fail to sense an underlying vitality and an emerging unity in the denomination that made plausible Judge Lawrence G. Brooks' assertion to the more than 500 delegates that this was Unitarianism's "finest hour."

Since the anniversary meetings are always held in Boston, no doubt the atmosphere of a pilgrimage to Mecca is never entirely absent. This year it was intensified by formal recognition of the 150th anniversary of Emerson's birth. The ministers' association, meeting at Harvard divinity school on Monday, held a brief memorial service in the chapel where the "Divinity School Address" was delivered in 1838. Then came a general pilgrimage to Concord, followed by an address on "Emerson Today" by Prof. Howard Mumford Jones. Prof. Jones tied his remarks to the predominating theme of the week by asserting that Emerson spoke out against the two major dangers of the present day—cowardice and conformity.

Union with Universalists

The American Unitarian Association seemed to be approaching "federal union" with the Universalist Church of America with calmness and assurance. Of the 350 accredited Unitarian churches, 301 have voted—283 in favor of the plan, 18 against. Of the 253 accredited Universalist churches, 170 have voted in favor, 45 against. Forty-eight other Universalist churches have until June 30 to meet financial and legal requirements qualifying them to vote on the issue. The union will involve the divisions of publications, public relations and education.

A successful outcome is forecast for the joint conference to be held in Andover, Mass., Aug. 21-24, at which 800 delegates from the two denominations will consider a final vote on the union.

Unitarians Build Churches

Unitarian growth was dramatically presented at a special meeting Monday evening in an array of facts, figures and sober enthusiasm. General knowledge about the denomination hardly prepared one for the chairman's declaration that Unitarians are a people "with calluses on their hands and paint in their hair." But "from the spot" descriptions of the work members themselves are doing to remodel old churches and build new ones were convincing.

Notable growth seems to be taking place in the Washington, D. C., Detroit and southwest areas, some in Canada (particularly at Toronto and Hamilton) and, for the first time, in the deep south (at Birmingham, Ala.). Especially effective is the work of the "Church of the Larger Fellowship," devised to provide church connections for Unitarians living where the denomination has no congregations. Enrollment in this "mail order" branch of the church increased about 25 per cent during the past year.

There are indications that such growth is creating problems for this relatively small denomination. This was manifested in some mutterings of discontent with the alleged concentration of power and leadership in the Boston area. Passage of an innocuously worded amendment to the by-laws admonishing the nominating committee to "seek to avoid having on the board of directors more than one person from any one member church at the same time" may be a hint of things to come.

The real unity of Unitarians was most clearly manifested in the positive and united front presented throughout the meetings on the question of current threats to freedom in the United States. It demonstrated again that a denomination's concern for the live issues of the day, and its ability effectively to put that concern into practice, are valid indexes of its vitality.

Sees Anticommunism a New Ethic

A keynote was struck by Frederick May Eliot in his report to the association on his election to a fifth four-year term as its president. Warning that "extremists of both right and left threaten all institutions," Dr. Eliot maintained that "it is our job to distinguish between the real threat and the bogey threat of communism," and to refuse to be stampeded by the bogey.

In the anniversary sermon, A. Powell Davies of All Souls Church, Washington, D. C., indicated that the stampede may already be on, backing his assertions by reference to specific persons and incidents. "The men who are attacking and slandering churchmen of high character and wide reputation, as in the case of Bishop Oxnam, . . . really *are* against the church. They themselves are not fully aware of it, but since the . . . true and prophetic church must always stand for righteousness, and since these men do not want to be handicapped by the claims of righteousness in the procedures with which they further their aims, they are sure to view the church with hostility. . . . The fact is that they want anticommunism to be a total ethic —which it is not. They want us to believe that if you are against communism it does not matter whether you are just and truthful or whether you uphold the decencies of American life."

One specific way in which the denomination's stand is being implemented was indicated in the report given by the president for the Unitarian Fellowship for Social Justice. He reported that through the fellowship's efforts H. Lee Jones, minister who had been discharged from civilian employment in the airforce by a loyalty board, has been "completely vindicated," reinstated in his job and given all back pay. At present the fellowship is working on the case of Eugene W. Sutherland, another Unitarian minister who has been similarly maligned.

The meetings closed with an appeal from Pres. Eliot to "those of the faith of liberal religion" to use their brains and imagination to build an "intelligently organized movement" adequate to the exigencies of the day.

SIDNEY E. MEAD.

Scottish Church Wants 'Givers'

Failure of Members to Lend Financial Support Is Problem Faced by the General Assembly

[In Scotland for a period of study, William H. Hudnut, Jr., pastor of Third Presbyterian Church, Rochester, N. Y., records some impressions from an American's viewpoint of the proceedings of the recent General Assembly of the Church of Scotland. He does not attempt a report of the proceedings as a whole; that will come in a newsletter from our Scottish correspondent.—THE EDITORS.]

EDINBURGH, May 27.—Meeting here during the past week, the General Assembly of the Church of Scotland faced the need for a new approach to stewardship. So far only 60 per cent of the $3 million fund approved in 1944 for church extension has been raised, and the drive for that fund is due to end next year. More contributions on the part of the laity are imperative.

The assembly asked the presbyteries to give earnest consideration to measures for stimulating increased giving. Presenting an overture on behalf of a group of 28 distinguished signatories, John Mackenzie told the assembly that the church is confronted by a financial crisis. The giving of church members has failed to keep pace with costs. Dr. Mackenzie estimates that the Scottish people spend at least 100 times as much on drink, gambling and tobacco as on religion. Seconding the overture, Lord Mathers said he knew a church member who gives sixpence (7 cents) a week to his church and spends 35 shillings ($4.90) a week on cigarettes. [See the Christian Century for June 3, p. 676.] One minister told this correspondent that the average pledge from those of his flock who really believe in annual pledging is $17. Small wonder that elders were urged: "Tell your people that the giving or the withholding of money represents the work of Christ's Kingdom done or not done"!

Low Ministerial Stipends

The minimum salary in the Church of Scotland is $1,400 plus manse. The highest salary I have heard of is $2,800 without manse, and that in a church with well over 2,000 members. To be sure, the cost of living is less over here, but not nearly enough less to justify the difference in salaries paid here and in the United States. A haircut costs 28 cents and a loaf of bread 10 cents—but gasoline is 63 cents a gallon, eggs 70 cents a dozen and sugar 8 cents a pound. A minister with four children whose salary is $1,820 with manse tells me he could not possibly manage if he did not have a small private income. When I discover that a young schoolteacher friend is making more than the much older pastor friend serving an important metropolitan parish, I realize that Scottish church salaries must be radically adjusted if any but celibates are to survive in the ministry.

Among six "church vacancy" advertisements in this morning's paper, the highest stipend mentioned is $1,680. No wonder you see news stories like the one I noticed a few days ago: "The Rev. R.T.M., pastor of . . . , has resigned. He says: 'Financially it has been a little difficult. I hope to get another church, but if one does not materialize I shall have to seek employment in industry.'" During the assembly, the *Scotsman* editorialized: "If the laborer is worthy of his hire, church members must set a low value on the services of their ministers. It would be necessary to raise the stipend to £650 to maintain the standard of 24 years ago. Few people can have been as hard hit as ministers."

The whole question of minimum stipends drew much attention at the General Assembly and much comment in the press. (Incidentally, the Edinburgh papers gave remarkably generous coverage to all the proceedings.) Various proposals for increasing the minimum were referred to the committee on maintenance of the ministry. An overture from Dundee presbytery proposed £600 plus manse for ministers in full charge of parishes. This grew out of Dundee's accomplishment in increasing the average stipend from £552 to £710 over the past five years.

Effect on Recruitment

Closely tied in with the problem of low pastoral salaries is the difficulty of recruiting men for the ministry. Last fall only 37 young men entered the Church of Scotland's four seminaries—Edinburgh, St. Andrews, Aberdeen and Glasgow. Yet 100 candidates a year are needed to keep the church's ministry at full strength. In the past 23 years there have been 657 mergers

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in an attempt to meet the problem of dwindling clerical supply. The dearth of pastors may be due in part to the growth of secularism, but that condition operates equally in America, where there is a marked upswing in the number of men entering seminary. More likely the shortage here is due to the lethargy of the church in enlistment and to its failure to support its clergy adequately.

In the light of all this it is encouraging to note that the assembly's committee on adult education is aware of the need for new life in the church and outspoken in its description of the church's present weakness. Says its report: "No one who knows the churches can fail to be struck by the solid mass of sheer indifference, the lack of conviction regarding spiritual realities, and the unwillingness on the part of many who have taken solemn vows to take their responsibilities seriously. Large masses of people, including leaders and led, often do not know what they stand for. It is this lack of conviction, and of an accepted way of life, that constitutes the greatest danger in the present situation; and the ominous thing is that, to a considerable extent, this is true of the nominally Christian community."

As a way out of this spiritual indifference, the committee on adult education proposes the widespread formation of Christian "cells" whose function it would be to revitalize the church. "There is little doubt that in the amazing ascendancy of communism this [Communist 'cell'] is a far more potent factor than the use of military or other forceful methods," the report notes. "Such a policy insures that the people who count on the various levels of the Communist hierarchy know precisely what they stand for, what they want and how to get it."

A Christian "cell," the report suggests, is a group in which Christian love is a creative reality, redeeming the relationships of the individuals within the group and influencing the wider community around it. The committee feels that elders could play a vital part in the formation and leadership of such groups.

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Church Council Aids Families Seeking Housing

The Wilmington, Del., council of churches has appealed to ministers of member congregations to refer to city housing authorities families in their parishes who are unable to find "decent and adequate housing at rentals they can afford to pay."

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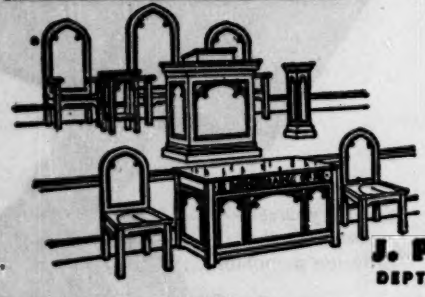

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Oppose School Proposal

Wisconsin Protestants Object to State Bill Confusing Separation Issue

MADISON, WIS., June 10.—A bill providing for removal of the word "public" from Wisconsin's school laws came up for a hearing before the state assembly, but has not been heard of since. The proposal, presented to the assembly at the request of a Roman Catholic bishops' conference, would have blurred the distinction between parochial and public schools and made possible release of public money for parochial school support. Protestants found not unpalatable one portion of the bill which provided for released time for religious instruction. But combination of this feature with the other provisions made the "package" unacceptable to them. They believe that the stiff opposition it encountered will keep it from being brought to the floor of the assembly.

Urges Development of 'Lay Religion'

In reply to a newspaper question, "Why should only ministers pray?" Ellis H. Dana, executive of the Wisconsin council of churches, insisted that laymen are ready to pray in public if given an opportunity to do so. "Laymen and their ministers are trying to recover a lay religion, which was what prevailed in the early days of Christianity," he said. "This would prevent professionalism on the part of the pulpit and reduce a 'spectator psychology' in the pew. Intelligent ministers know that for laymen to meet the minimum requirements of 'good standing' membership is not enough." Dana pointed out that there are signs of an upsurge of interest on the part of laymen who "want to do more than sit and pay."

Episcopalians Charged With 'Shyness'

In a recent address to Madison churchmen, Bishop H. V. Hallock of the Episcopal diocese of Milwaukee said that Episcopalians are "too shy to evangelize." Noting that in his diocese there are only 60 priests, Bishop Hallock declared that laymen are needed to help the "men in the round collars" recruit new members. "We expect laymen to bear witness for their church," he said. The bishop summed up Episcopal church philosophy thus: "Catholic for every truth of God, Protestant for every fault of man."

Lutheran Students Sponsor Art Exhibit

Lutheran students on the University of Wisconsin campus here are practicing Martin Luther's teaching that God can be praised in everything, including music and art. They recently sponsored their second annual art exhibit under the theme "Jesus Christ, the same, yesterday and forever." Entries came in from four midwestern states. Judges were Arnold Flaten of St. Olaf College and Clark Fitz-Gerald of Beloit College. A. Henry Hetland, for 9 years

Lutheran student pastor at the university, leaves June 15 for Berkeley, Calif., to assume a new position with the National Lutheran Council's student service commission.

And So Forth

United Lutheran pastors of Wisconsin, meeting in Minneapolis for their church's annual synod, joined other Lutherans of the northwest in attending the premiere of the new Lutheran Church Productions' film "Martin Luther." (See The Christian Century for April 29, p. 518.)

Jess Norenberg has been elected to a third three-year term as superintendent of the Wisconsin Congregational conference.

Two coming conferences will engage the interests of many Wisconsin laymen: the annual Green Lake laymen's conference Sept. 18-20 and the statewide laboratory school for church school workers in Beloit July 5-10. CHARLES A. PULS.

Korea Awaits Truce

Hoping for Tragedy's End, Missionaries Pay Tribute to Those Who Help

SEOUL, KOREA, June 1.—Aware that any objective news report from Korea at this particular time will be outdated by headlines before it can appear, your correspondent proposes to record instead some of the timeless elements in the unstable situation here. First, the missionary group joins in tribute to the hundreds of young men, some of them known personally to its members, who have been cited by Gen. Mark Clark in a radio broadcast reminding us that there is no greater love than that a man lay down his life for his brother.

We recall that of a group of eight young marines who were making monthly donations toward the support of Yung Nak Church's orphanage, three can no longer contribute save through the example of practical love they gave before their untimely deaths. That example perhaps lay behind the postal money order which arrived this morning for the orphanage, with a letter signed by 32 men of the same 1st marine division.

Honor the Fallen

The missionaries in Korea join the church universal in prayer for divine wisdom, love and justice in these fateful days. Some of them have seen their sons come back to this land where they were born to pay the "last full measure of devotion." Addressing a small group of missionaries and United Nations personnel on Memorial Sunday, William E. Shaw spoke for his own son and for others who "being dead yet speak" and say they have no regret save that they had but one life to give for their country and for freedom. Young Bill Shaw had written just before the Inchon landing of the peace that was his in realizing that he was "where God wanted him to be." We remember such messages as we await the next step toward an end to the sacrifice of some of our finest sons and a just solution to the tragedy of heroic Korea.

Volumes could be written of the Christian love that has reached out so generously to needy Korea across the oceans. We can make only a painfully inadequate acknowledgment of the many evidences of this love, but here are some typical examples: This week two chaplains of a Netherlands battalion put into your correspondent's hands a large sum of money "to be used for the church." . . . For the second year, the Community Church in San Marino, Calif., has sent out for our dispensing large sums "for Korea relief" which that mission-minded congregation contributed as an overflow in its "One Great Hour of Sharing" collection. One family in the church is paying the salary of a public health nurse, to free this correspondent for extending her nursing work. . . . From the Presbyterian church in Neenah, Wis., has come a wealth of help in the form of money and goods. . . . And from countless other churches, women's groups, Boy and Girl Scouts and individuals have come untold quantities of gifts.

Such contributions, added to the larger Church World Service program with its projects for the refugees and other destitute people in our midst, supplement the fine work being done by the United Nations Civil Assistance Command. They help keep alive such institutions as Severance hospital, the amputee rehabilitation project, the widows' and orphans' homes and the refugee camps. They help the refugee churches meet their budget. They make possible distribution of relief through missionary channels. The tie-in of interest and giving may well lead to more intelligent, active participation in missions in the years to come.

Repatriated Missionaries to Return

Their colleagues here were not surprised to learn that the Methodist missionaries repatriated from North Korea stated in interviews that they hope to return to Korea after a period of rest in their homeland. Word has come that Herbert A. Lord, who headed the Salvation Army's work in Korea and has also been repatriated, plans to return this summer with Mrs. Lord to this, their adopted land.

William Fenn of the Board of Chinese Christian Colleges is in Korea to explore ways in which the board can assist Chosun Christian University and Severance Union Medical College in their rehabilitation programs and other projects. The nurses' training school of Severance Hospital and College, of which Ada Sandell is superintendent, has moved back from Koje island to the mother institution in Seoul. The three nurses' homes here were destroyed during the fighting around South mountain.

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